# ﴿ ٱلَّذِينَ ءَاتَيْنَنَهُمُ ٱلۡكِتَنبَ يَتْلُونَهُ ﴿ حَقَّ تِلاَوۡتِهِۦٓ أُولَٰنَبِكَ يُؤۡمِنُونَ بِهِ

(( Those to whom We have given the Book recite it with its true recital; they [are those who ] believe in it )) Al-Bagarah 121

# Tajweed Rules Of The Qur'an

أحكام تجويد القرآن

Part 2

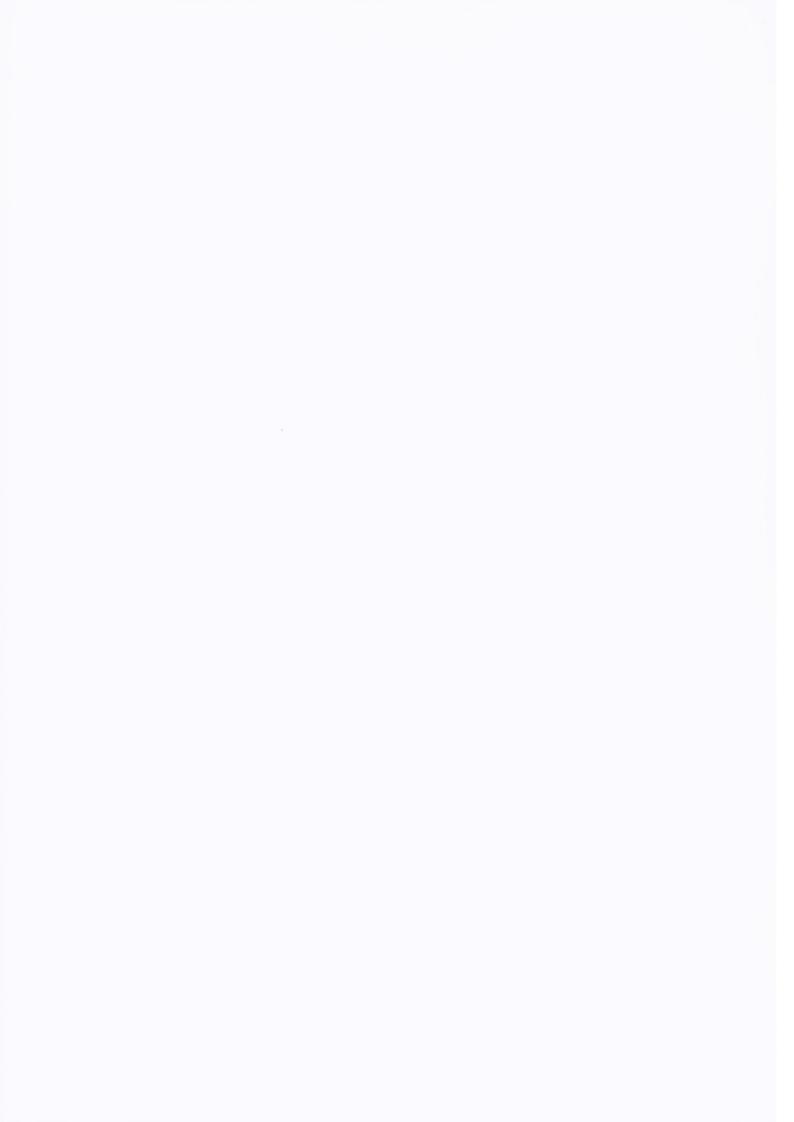
الجزء الثاني



By Kareema Czerepinski

إعداد الأستاذة

كريمة سربنسكي



# أحكام تجويد القرآن

الجزء الثاني

الأستاذة كريمة سربنسكي

## Tajweed Rules of the Qur'an Part Two

Kareema Czerepinski

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## بشمر ألله ألرَّحْمَن ٱلرَّحِيمِ

#### Foreword

Bismillah, and al-hamdu lillah, and may Allah shower greetings and peace on our beloved Messenger, his family, companions, and those who follow them in that which is right. By Allah's grace, this is the second part of what shall be, insha' Allah, a three part series on the rules of tajweed of the Qur'an, for the recitation of Hafs from 'Aasim by the way of Ash-Shaatibiyyah. Allah chooses the time and manner for completion of things, and although the delay in part two seemed long, it was a great blessing in many ways. For the detailed introduction to this series and the references, which have not changed, please refer to the lengthy introduction in part one.

Although many were thanked in the introduction of part one, again I must express my thanks and gratitude to the honorable Sheikh Ayman Swayd and Sheikhah Rehab Shaqaqi for their huge input in the writing of part two. Sheikh Ayman laboriously wrote in more precise Arabic

' كبف قرأ القراق definitions used by him in his tajweed program on Iqra Television program

with the assistance of his wife, my dear teacher, Sheikhah Rehab; and these were then translated into English. May Allah grant them the highest level in Paradise and relieve them of all suffering, pain, and sorrow in this world, and grant them both good health. Ameen. Their invaluable input will support many in their study of tajweed.

There are many who assisted in reviewing part two and they all gave many wonderful and valuable suggestions in content, layout, formatting, phrasing, as well as pointing out typing errors. Surely, part two improved greatly with their help. I pray that Allah bless them all and their families with the greatest khair in this world and the Hereafter.

Lastly, I thank my dear husband again for all that he has done in support, moral and financial, for this and my other projects related to the Qur'an and tajweed. He continues to be a source of great goodness and I pray that Allah will bless him, protect him, grant him good health, and grant him all that is good in this world and Jannah Al-Firdaws in the Hereafter.

May Allah grant all that use this book and most of all its author, purity of intention in studying and teaching the Qur'an.

﴿ هَاذَا مِن فَضَلِ رَبِّي لِيَبْلُونِي ءَأَشَكُرُ أَمْ أَكْفُرُ ۖ وَمَن شَكَرَ فَإِنَّمَا يَشَكُرُ لِنَفْسِهِ عَنْ وَمَن كَفَرَ فَإِنَّ رَبِّي غَنِيٌ كَرِيمٌ ۞ ﴾

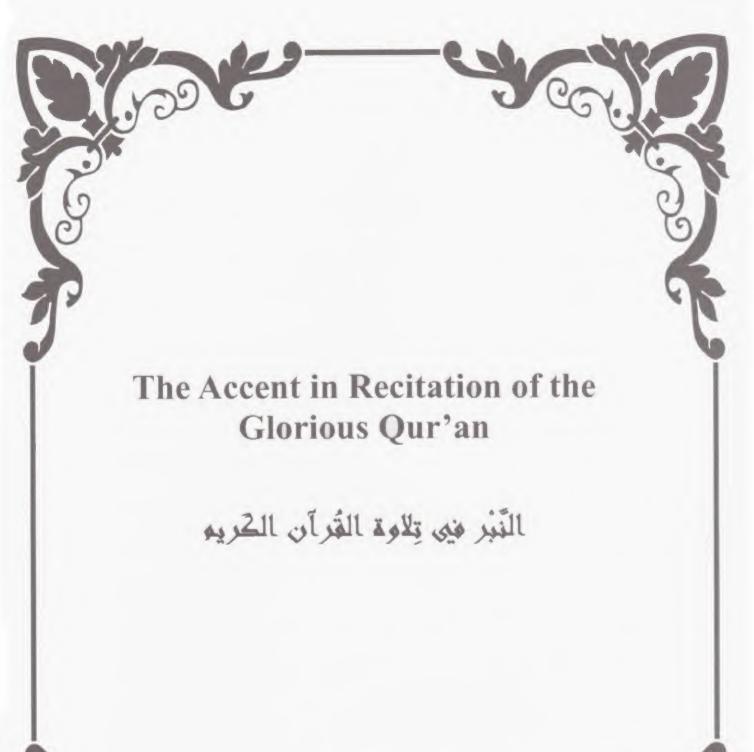
(An-Naml 40)

"This is by the Grace of my Lord - to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratifule is for (the good of) his own self; and whoever is ungrateful, the is ungrateful only for the loss of his own self). Certainly my Lord is Rich (Free of all needs). Bountiful."

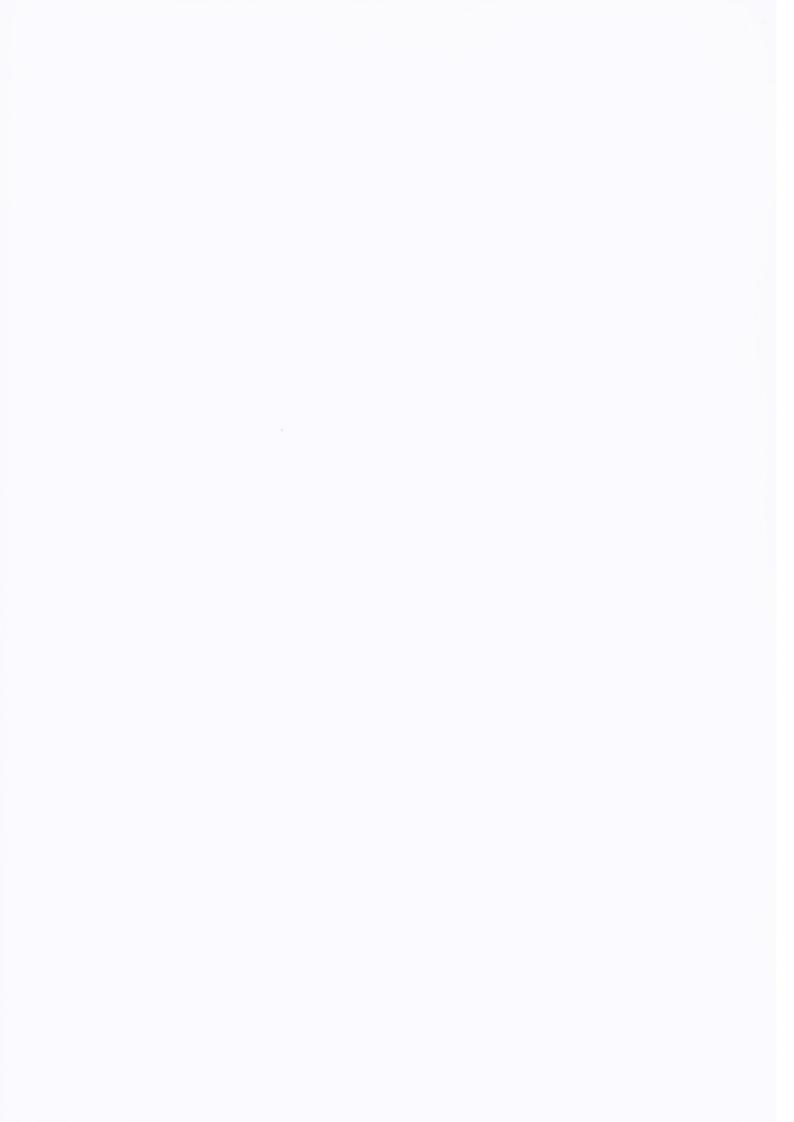
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#### The Accent التَّبر

تعريفه في علم الأصوات الحديث: هُو الصَّغُطُ على مقطعٍ أَوْ حرَّف معيّنٍ مِن حُرُوف الْكَيْمَة بحَيْثُ ۚ يَكُونُ صَوْتُهُ أَعْلَى بقليل مِمّا حَاوِره مِن الْحُرُوف.

The \_is defined in the modern study of sounds as: Pressure on a part or a specific letter of the word, so that its sound is a little louder than that of the juxtaposed letters.

This i (raising of the voice) varies from language to language, and from dialect to dialect. In the Glorious Qur'an the is noted, Allah knows best, in the complete rules of recitation in five different circumstances.

#### The first circumstance of the circumstance

Stopping on a letter that has a shaddah.

All of these are examples in which the last letter of the word has a shaddah. We know that a shaddah on a letter indicates that the letter is divided in to two letters, the first letter:

this is when the reader is continuing reading and not stopping on the word. When stopping on a word like this, we stop with one saakin letter, meaning المنطق عُصْلُو النَّطْق It is then as if one letter has been dropped from the reading. It is for this reason that the learned reciters of the Qur'an warn of the necessity of an accent on this last letter, even on the letter preceding it, to point out to the listener that this one letter, is actually two. We drop the vowel, but do not eliminate the letter. An exception to the his case is

النول والمسبد المستندة تان (The noon and meem with shaddah on them). These two letters with a shaddah have the most complete عند (This عند) lets the listener know that there are two letters. Stopping on the word:

is therefore different than stopping on the word: ﴿ وَلَكِنَ ﴾ and stopping on ﴿ عَانَ ﴾ is different than stopping on: ﴿ كَانَ ﴾.

and ه حَادُ ، which will be فعادًا . which will be فعادًا على and النسر for it then falls in to the third circumstance of فعادًا بالنسر which will be

#### in recitation نُبُر The second circumstance of the

There are two cases:

- 1. عند النَّطَق بواو مُشدُدةٍ قَبُلها مَضْمُوم أَو مَعُنُسُوح عند النَّطَق بواو مُشدُدةٍ قَبُلها مَضْمُوم أَو مَعُنُسُوح shaddah and the letter before it has a dhammah or a fathah (فَحَمَة ). Examples: ﴿ لَقُونَا مُونِ عَلَيْهِ عَلَيْهِ مَا عَلَيْهِ مِنْ مَا عَلَيْهِ عَلَيْهِ مَا عَلَيْهِ مَا عَلَيْهِ مَا عَلَيْهِ مَا عَلَيْهِ مَا عَلَيْهِ مَا عَلَيْهِ عَلَيْهِ مَا عَلَيْهِ مَا عَلَيْهِ عَلَيْهِ مَا عَلَيْهُ مَا عَلَيْهِ عَلَيْهِ مَا عَلَيْهِ مَا عَلَيْهِ مَا عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَي
- 2. عند النّطق بياء مُشددُة قبلها مكسُور أو مَفْتُوح . When pronouncing a ياء و مُشددُة قبلها مكسُور أو مَفْتُوح . that has a shaddah. and the letter before it has a kasrah or a fathah (فَنحة). Examples: ﴿ عَلَيّا ﴾ and ﴿ مَثْرَقيّية ﴾.

#### The third circumstance of the in recitation

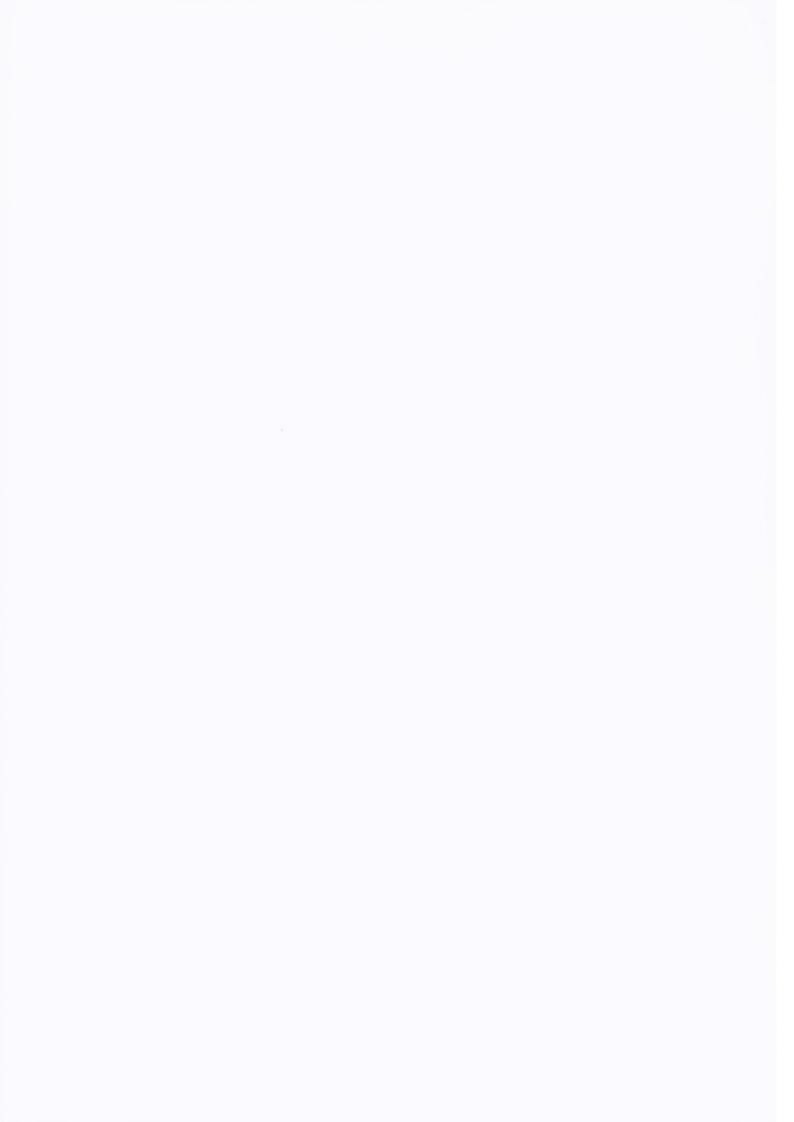
#### The fourth circumstance of ألكم in recitation of the Glorious Qur'an

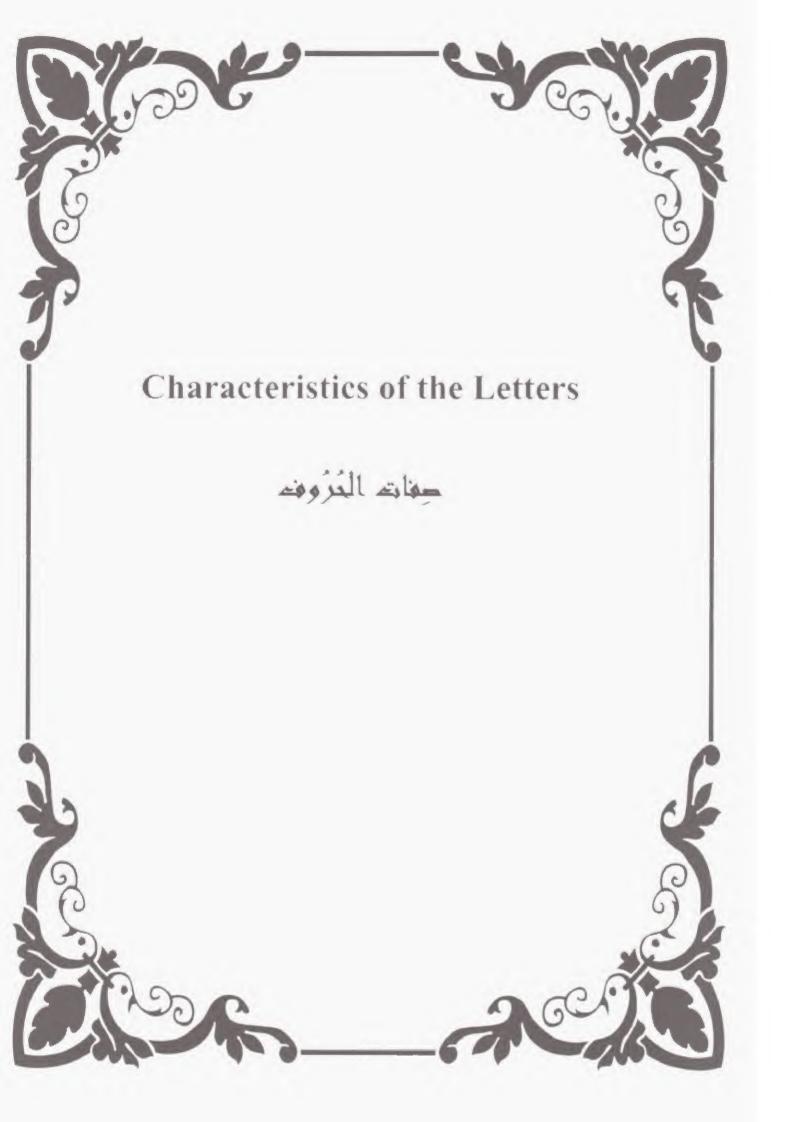
here is so the hamzah is not lost after the mouth was busy emitting the medd or leen letter. Remember, we do not stop on the مرة with a sukoon when there is a tanween with a fathah (الله معرف when it is the last letter of the word. Instead we stop with a sukon when there is a tanween with a fathah (الله معرف then there is no عمرة المعرف المعر

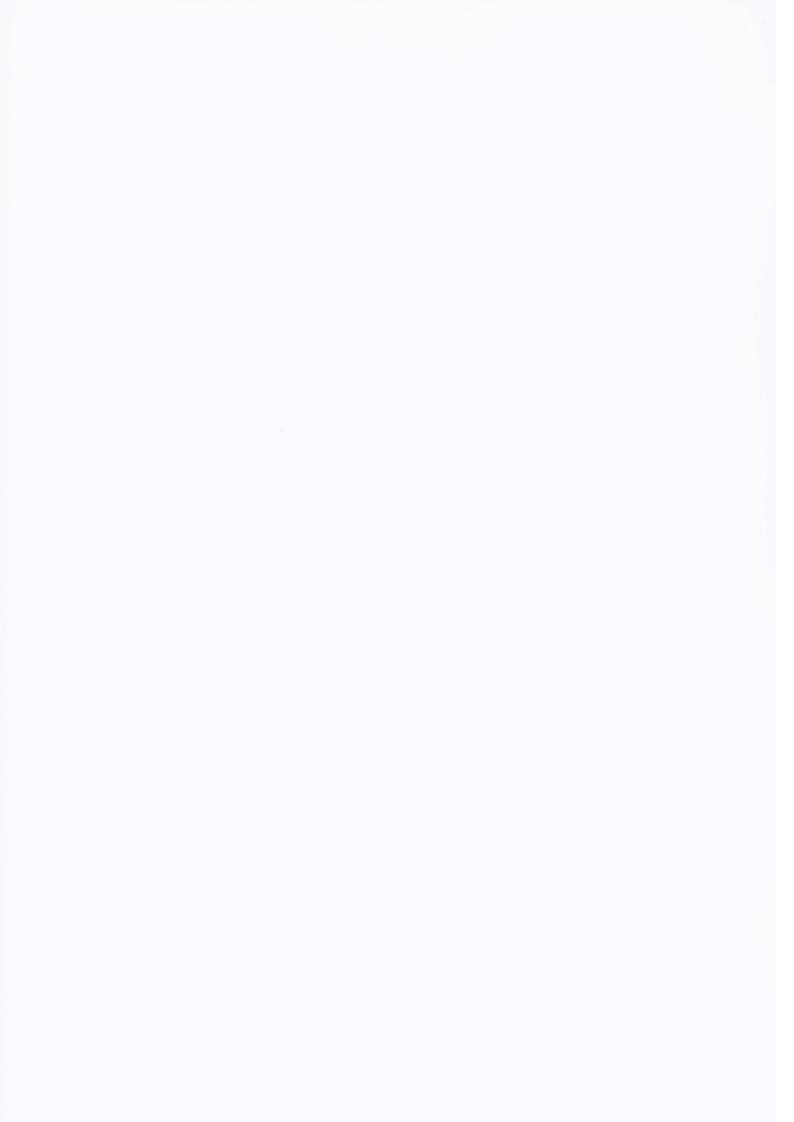
Examples:

#### The fifth circumstance of in recitation of the Glorious Qur'an

This circumstance encompasses three different words in three specific locations in the Qur'an, when these specific words are read in continuation with the following word. These three words are all past tense verbs in the dual form (meaning there are two subjects), which is formed with an alif. This alif, indicating two subjects, is followed by a sukoon as the first letter of the following word. The \_\_\_\_\_\_ is needed in these three places so the meaning of the verse is not confused. The \_\_\_\_\_\_ here is an indication that there is an alif of the dual form of the verb, but it was dropped due to the Arabic rule forbidding two saakin letters to be recited together (\_\_\_\_\_\_\_). Without the \_\_\_\_\_\_\_ the listener may think the verb is male singular instead of male double. The \_\_\_\_\_\_\_ is used only when reciting these words in continuum with the next word, when stopping on these verbs with an alif indicating the dual form, there is no need for the \_\_\_\_\_\_ since the reason for it has disappeared







### The Characteristics of Letters صِفَاتِ الْحُرُوفِ

The characteristics of the letters are what differentiate letters from others that share the same articulation point. If the student of the Qur'an is not applying all the characteristics of the particular letter he she is articulating, it will sound either like a totally different letter, or will sound incorrect at the very least. The correct application of the characteristics of the letters makes the letters clearer, and teaches the various timings of the saakin letters, a very important aspect to good Qur'anic recitation. Studying the characteristics makes clear which letters are strong in make up, and which are weak. From this it is clear that the study of the characteristics of the letters and their application is a very important part of tajweed. Indeed, the application of the characteristics of letters is what differentiates a good reciter from an average one.

Linguistic definition of characteristics: What serves the purpose of describing the meaning. This can be in the way of physical descriptions such as white and black, or can be abstract descriptions such as education.

: هي الْكَيْمَةُ الْعَارِضَةُ لَلْحَرُف عِنا خَصَّرِيهِ فِينِي الْمَخْسِرَةِ وَالْسِيِّ تُمَسِّرُهُ عِنا غَيْسِرِهِ فِي الاصطلاح <u>Applied definition:</u> The mode of demonstration of the letter when it occurs at its articulation point, which differentiates it from others (other letters).

#### Two Divisions of Characteristics

- 1. الصفات الأصلية Intrinsic or Basic Characteristics: These are characteristics that are part of the intrinsic make up of the letter and never leave the letter. This is what will be discussed in this section.
- العرضية Incidental or Conditional Characteristics: These are characteristics which are present in a letter in some cases, and not present in the letter in other cases. An example of this would be الدغساء. These are covered in other areas of this book (included in part one), and not discussed in this chapter.

#### : الصُّفات الأصليَّة Intrinsic or Basic Characteristics

There are eight characteristics in pairs; each characteristic of the pair is opposite to the other characteristic in the pair. There are also seven singular characteristics that have no opposites. Every letter has at least four characteristics, one of each of the pairs of opposites.

#### أد ثَمَانَ صفات ذوات الأضدا Eight Characteristics that have Opposites

The Charac	eteristic	ا ضدها	ts Opposite
The Wh	isper	T الْحهر	he Apparent
مُندة The Strength		التوسط Between	الرحاوة Softness
الاستعلاء The Ele	evated	الاستفال	The Lowered
The Adhe الإطباق	sioned	الانفتاح	The Opened

#### سبع صفات لا أضداد لها Seven Characteristics without Opposites

- 1. الصغير The Whistle
- 2. الله The Softness
- 3. الأحراف The Drifting
- 4. The Repetition
- 5. النفشي The Spreading Around
- 6. الاستطالة The Lengthening
- 7. نشا The Nasalization

Some scholars, and Imam Ibn Al-Jazaree is of them, mentioned two other characteristics with opposites, with opposites of the forbidden and the fluent). These two characteristics are part of Arabic phonology, but have no application to tajweed of the letters nor effect on the pronunciation of the letters.

#### الصفات التي لها أضداد Characteristics that have Opposites

The Whisper الْهَمْس	The Apparent الْجهر
في اللغة : الخفاء	في اللغة: الإعلال
Linguistic Definition: Concealment	Linguistic Definition: Apparent
في الاصطلاح: حريانُ السَّمْس عند النُّطُت	في الاصطلاح: الحياس حريان النفس عند التُعلني
بالْحَرَّف لصْعَفِه النَّاشئ عَنْ ضَعَف الاغْتَمَادِ عَلَيْهِ في مخرَّجه.	بالُخرُف لِقُوْتِه النَّاشَةِ عَنْ قُوْة الاعْتَمَادِ عَلَيْهِ فِي مَخْرَجِهِ. مخرجه.
Applied tajweed definition: Running on of breath when pronouncing the letter due to its weakness in its origin, which originated from weakness of relying on the letter at its articulation point of origin.	Applied tajweed definition: Imprisonment of the flowing of breath when pronouncing a letter due to its strength which originated from relying on the letter at its articulation point.
lis Letters حروفها: "فحنَّهُ شخصٌ سكت"	Its letters: The rest of the Arabic alphabet

The Strength الشَّدَّة	The In- التوسيط (البينية) between	The Softness الرَّخاوَة
في اللغة: التُقَوَّة	في اللغة: ١٧ عُتِلنال	في اللغة: اللهان
inguistic definition: Strength	Linguistic definition:  Moderation	Linguistic definition: Softness
الشدة في الاصطلاح: الحياس حريان الصوت عند النُّطْن بالحرف المخاب الاعتماد على المخاب الاعتماد على المخاب المعتماد على المعتماد المعتماد المعتماد على المعتماد المعتماد المعتماد على المعتماد المعتم	التوسط في الاصطلاح:  كوان الحرف بين الصفتين الرّحاوة بعرب السّدة و صفة الرّحاوة بعرب الرّحاوة بعرب السّوت و يحسري بعض الصوت و يحسري بعض الصوت و يحسري المواقع عبد النّطان بيد النّطان بيد المواقع الم	الرخاوة في الاصطلاح: حريانُ الصّوت مع الْحَـرُفِ السّعف الاغتماد على السّخرج.  Applied tajweed definition: Running on of the sound with the letter due to weakness in reliance on the articulation point.
حروف الشدة: "أجدْ قطِ بك	حووف التوسط: "لِنْ غُمْرْ"	Its letters: the rest of the Arabic alphabet

#### الشُّدَّة والتَّوسط والرُّخَاوة Fruits of the Characteristics of

There are 28 letters that can be voweled, alif is not included in the number, since the alif never has a vowel and is always saakinah. The vowels are equal in timing between all letters, no matter whether the letter has the characteristic of عَنَّ (strength), مَنَّ (in between), or (softness). No letter is longer than another when they are voweled; all vowels are equal. An example can be drawn in the word "مَسَّر each letter has a vowel, and in this word it so happens that all the letters have a fathah (مَنْ ) as a vowel. The first letter in this word is a which has the characteristic of مُرْحَادِهُ or softness, the second letter is a مُنْ وَ which has the

characteristic of نوسط (in between softness and strength), and the third letter is a دلو, which has the characteristic of مساقة (strength); yet when this word is recited properly, the timing of the مساقة والماء are equal. No voweled letter is longer in timing than the other.

When there is a sukoon on the Arabic letters, the case is different. There is a difference in timing of the saakinah letters depending on whether they have the characteristic of مناسبة or مناسبة or مناسبة. The shortest timing for saakinah letters is for the letters of مناسبة (which are: مناسبة ). The saakinah أراحاء في العلم المناسبة والمناسبة والمناسبة

All saakinah رخارة letters have equal timing to each other. This means that يتحارة should have the same timing as على, and م , as well as all other letters of this group of رخوة. In the same line of thought, all letters of that have a sukoon are equal in timing to each other. The على should have the same timing as على وربي المعارفة والمعارفة و

(and the parallel of an utterance is the same as it).

If we look at the first aayah of the Faatihah, we can analyze this further,

has a vowel, so it takes the time that all vowels have of one vowel count. The second letter is a برحارة with a sukoon, and we know that the has the characteristic of بحارة, and we also know that the يحارة group of letters has the longest timing of all the other letters, when saakin. We keep in mind though, that all يحارة letters that are saakinah are equal in length to each other. The third letter, a has a vowel, so it has the timing that all voweled letters have. The fourth letter that is pronounced is the saakin letter of the shaddah, a عمل من الله and of the عمل من group, so it gets a timing a little shorter than that of the عمل المنافعة that was in the previous word. The next letter is the second of the saakin letter of the saakin letter is the second of the saakin letter is always in a lengthened state, and it receives the measure of two

vowel counts. After that, there is a with a kasrah, so it receives the timing of one vowel count, equal to all other vowels. The next pronounced letter is the first part of the shaddah on راه the وا، a عال with a sukoon; this is the first pronounced letter of the word: راء The is of the group of letters, so it receives an in between amount of timing, exactly the same timing of the laam saakinah in the word 4. The following letter is the second part of the shaddah, a عا , with a fathah (فحف) , so it receives one vowel count of timing. After this there is with a sukoon on it. This letter is of the رحساوة group of letters, and as previously discussed they have the longest timing of all saakinah letters. The ++++ that follows this has a fathah (فحن), and therefore receives one vowel count. It is followed by an alif, which receives that comes after the alif receives one كسرة with a كسرة vowel count. The next pronounced letter is the first part of the ally that has a shaddah on it, a ally group of letters, so it receives an in between توسَّم of the word. اَلرَّ حِيم amount of timing, and equal to all other letters of this same group. The following letter is the second part of the shaddah, a cly with a fathah, so it receives one vowel count of timing. After يساء مديسة with a kasrah on it, and it therefore receives one vowel count. A حاء a comes next, and as previously studied in the mudood section, it receives two vowel counts if not followed by a hamzah or sukoon. In this case, we will be stopping on the word اَلرَّحيم and therefore will be putting a circumstantial sukoon on the مبد عَسارص. There is then a will be المستخون, and the ياء therefore will be lengthened 2, 4, or 6 counts. The last letter, a بللسنك stopped on with a sukoon, and therefore will have an "in between" amount of timing on it; the same of all saakinah leners of the يوسط group of letters.

In conclusion, all voweled letters are equal in time to one another; all getting one vowel count. Saakinah letters have different lengths of timing depending on which group they belong to. The letters of the formula group have the longest timing, yet they are equal in timing to each other. The group of letters have a shorter amount of timing when saakinah, but again, equal to each other. The letters have the shortest timing of all the saakinah letters, and are equal to each other.

The Elevated	The Lowered الاستفال
ي اللغة: الأرضاع Linguistic definition: Elevation	ي النفذ: الأنحفاض Linguistic definition: Dropping or Lowering
في الاصطلاح: اتبحاهٔ صغط البحرف إلى البحثاث الأغلى البيحة ارتفاع الفسطى السنان علمة الشطق بالبحرف السستغلى.	في الاصطلاح: عدمُ اتُضغاطِ الْحرَفِ إلى الحَتَكَ الأعْلَى لَعْدَمُ ارْتَفَاعُ أَفْضَى النِّسَانَ عِنْدَ التَّطُقُ بِالْحَرَفِ الْمُسْتَقَلِ.
Applied tajweed definition: Directing pressure of the letter to the roof of the mouth due to an elevation of the deepest part of the tongue when pronouncing an "elevated" letter [letter from this group].	Applied tajweed definition: The absence of pressuring the letter to the roof of the mouth due to the lack of raising the deepest part of the tongue when pronouncing a "lowered" letter [letter from this group].
حروفها: "خُصُّ ضُغُطِ قَظَا	The rest of the letters in the Arabic alphabet

The Adhesion الإطبّاق	The Open الالفقاح
ي اللغة: الألتصاف Linguistic definition: Adhering	في اللغة: الأُفتراق Linguistic definition: Separation
في الاصطلاح: الجصارُ الصوّرَت بالْخرُف الْمُطُنِّقِ بَيْنَ اللَّسَانِ والْحَسَانِ الأَعْلَى.	في الاصطلاح: عدمُ الحصار الصّواتِ بالْحرَافِ الْمُثَفَّتِحِ بيْنِ اللَّمَانِ وَالْحَلَّكِ الْأَعْلَى.
Applied tajweed definition: The compression of the sound of the الطّباق" letter between the tongue and roof of the mouth.	Applied tajweed definition: The absence of compression of the sound of the letter of "لفناح" between the tongue and the roof of the mouth.
حروفها: "صادٌ ضادٌ طاءُ ظاءٌ "	The rest of the Arabic alphabet

#### Characteristics that have no Opposites الصفات التي لا ضد فا

#### The Whistle الصغير

تعريفه في اللغة: من حائد الصور

Its linguistic definition: Sharpness of sound

في الاصطلاع: جِنْهُ في صوات الحراف التنا عن المراور، قي الحران طالبين.

Its Applied Definition. Sharpness in the sound of the letter produced from it transversing through a tight passage.

حروفها للالله هي: الصاد- الزّاي- السّين !hs letters are three

#### The Softness اللَّيْن

Its linguistic definition: Easiness في اللغة : السهولة

في الاصطلاح : خروع أنحراف من مخرجه بسلولة من عبر كُلفة على النّستان.

Its Applied Definition: Emitting the letter from its articulation point with ease without effort from the tongue.

Its letters حروفها: الواو و الياء اللينيَّتان. أي: الواد و الباد الساكنتان المعتوجة ما قبلهما

#### The Drifting الانحراف

Its linguistic definition: Drifting في اللغة : أَمَّنَّا

Its Applied Definition: Drifting of the sound of the letter due to the incomplete running caused by the tongue turning from its path

its letters/خروفها : اللام و الواء

راء The difference between the "drifting" in the الفراق بين الجراف اللام والراء:

The deviation of the sound of the  ${}^{\bullet}Y$  is to the sides of the tip due to the tip blocking the route of the  ${}^{\bullet}Y$ . The deviation of the sound of the letter  ${}^{\bullet}Y$  is from the sides of the tongue in to the middle of the tongue.

The tip of the tongue closes off the articulation point of the \*Y , the sound then deviates off towards the sides of the tongue.

The electric sticks at the front of the tip to the articulation point, and the sound needs to escape so that there will not be  $\frac{1}{2}$  (the next characteristic to be discussed). A small space at the very tip of the tongue is made so the sound can escape out of the mouth, excess trilling of electric is avoided. This is the reason both of these letters have the characteristic of  $\frac{1}{2}$  instead of  $\frac{1}{2}$ .

#### The Repetition التكرّار

its language definition: Repetition of something once or more.

Its Applied Definition: The light trilling of the tongue when pronouncing the sty due to its tight articulation point. The reciter should be careful not to exaggerate the repetition leading to the occurrence of more than one of the letter sty.

#### The Spreading around التَّفشي

Its definition : Spreading around تعريفه في اللغة : الانتشار

في الاصطلاح: هُو التشارُ صوات الشّين البنداء من مخرجه حتى يصُطده بالصّفحة الدّاخليّة للأسّنان العُلْيسا. <u>Its Applied Definition:</u> Spreading the sound of the letter "sheen" starting from its articulation point until it collides with the inner plates of the top teeth. الشين الشين العُلْيسان ا

#### The Lengthening الاستطالة

Its linguistic definition : Lengthening نعريفها في اللغة: الأمُتدَّاد

It is the pushing of the tongue forward after it collides at its articulation point, and this is due to the influence the compression of sound on it (the tongue), until the tip of the tongue lightly touches the gum line of the two top front incisors. Note: The forward pushing is mechanical: the sound should not travel forward with this involuntary movement. If the sound went forward with it, the sound of العناد would then end up sounding like a العناد which is incorrect. The lengthened sound of الرحاء is that of its characteristic of عادة and should be as long as الرحاء in any other letter that has وحاء is that of its

#### The Nasalization

Its linguistic definition: A nasal sound that is emitted from the nose,

This is a required or intrinsic characteristic of the  $\omega_{2}$ — and  $\omega_{2}$ — and cannot be separated from these two letters.

#### and the متو سط and the reason for them being in the ميم and نو ف and بيم and the ميم

If we dissect the محرج and characteristic of the عند in the معرب into separate entities, we can understand why the two letters are of the مترسط group. Closing off the nostrils can eliminate the characteristic of the عند. When this is done and we try to say ميد or ميد we notice that there is imprisonment of the running of the sound (منسدة). On the other hand, if we emit a without using any مرج of a letter, it is noticed that there is running of the sound (منسدة). When we put the two together again, we end up with

## Poem on Tajweed الْجَزِيَّة Poem on Tajweed

Al-Imam Al Jazaree in his poem على قارئ القُرْآنِ أَنْ يَعْلَمُكُ فَيِمَا يَحِبُ عَلَى قَارِئَ القُرْآنِ أَنْ يَعْلَمُكُ اللهُ المُقَالِمَةُ فَيِمَا يَحِبُ عَلَى قَارِئَ القُرْآنِ أَنْ يَعْلَمُكُ المُعَالِمِينَ المُعَلِمُ المُعَالِمِينَ المُعَلِمُ المُعَالِمِينَ المُعَلِمُ المُعَالِمِينَ المُعَلِمُ المُعَالِمِينَ المُعَلِمُ المُعَالِمِينَ المُعَلِمُ المُعَلِمُ المُعَلِمُ المُعَلِمُ المُعَلِمُ المُعَلِمِينَ المُعَلِمُ المُعِلَمُ المُعَلِمُ المُعَلِمُ المُعَلِمُ المُعَلِمُ المُعَلِمُ المُعِلَّمِ المُعَلِمُ المُعَلِمُ المُعِلَمُ المُعِلَمُ المُعَلِمُ المُعَلِمُ المُعَلِمُ المُعِلَمِ المُعَلِمُ المُعِلَمُ المُعِلَمِ المُعَلِمُ المُعِلَمُ المُعَلِمُ المُعَلِمُ المُعِلَمُ المُعِلِمُ المُعِلَمُ المُعِلِمُ المُعِلَمُ المُعْلِمُ المُعْلِمُ المُعِلِمُ المُعِلِمُ المُعِلَمُ المُعِلَمُ المُعِلَمُ المُعِلَمُ المُعِلِمُ المُعِلِمُ المُعِلِمُ المُعِلَمُ المُعِلَمُ المُعِلِمُ المُعِلِمُ المُعِلَمُ المُعِلِمُ المُعِلَمُ المُعِلَمُ المُعِلَمُ المُ

## [بَابُ صِفَاتِ الْحُرُوفِ]

صِفَاتُهَا : جَهْرٌ وَرِخُو مُسْتَفِلْ مُنْفَتِحٌ مُصْمَتَةً ، وَالضَّدَ قُلْ مَهْمُوسُهَا : فَحَدُ مُسْتَفِلْ مَسْتَفِلْ مُسْتَفِلْ مَسْتَفِلْ الْمُلْدِ : أَجِدُ قَطْ بِحَت مُهُمُوسُهَا : فَحَدُ مُسْتَفِلْ المُنْفِيدِ : لِنْ عُمْر وَسَبْعُ عُلُو : خُصُ صَغَطِ فِطْ حَصَرَ وَصَادُ صَادٌ طَاهُ ظَاهٌ : مُطْبَقَهُ وَقَرُ مِنْ لُبُّ : الْحُرُوفُ الْمُدْلَقَةُ وَصَادُ صَادٌ وَزَايٌ سِينَ قَلْقَلَةٌ : قُطْبُ جَدٍ ، وَاللَّينَ وَاللَّينَ وَاللَّينَ السَّمُ اللَّهُ مَا وَالاَنْحِرَافُ : صَحْحَا فَيَاللَّهُ مِ وَالرَّا ، وَالنَّفَعَ حَالَ قَبْلَهُمَا ، وَالإنْحِرَافُ : صُحْحَا فِي اللَّهِ وَالرَّا ، وَيَتَكُونِو جُعِلْ وَلِلتَفَشِّي : الشَيْنُ ، ضَاداً : اسْتَطِلْ فَي اللَّهُ مِ وَالرّا ، وَيَتَكُونِو جُعِلْ وَلِلتَفَشِّي : الشَيْنُ ، ضَاداً : اسْتَطِلْ فَي اللَّهُمْ وَالرّا ، وَيَتَكُونِو جُعِلْ وَلِلتَفَشِّي : الشَيْنُ ، ضَاداً : اسْتَطِلْ أَولِاللَّهُ مِ وَالرّا ، وَيَتَكُونِو جُعِلْ وَلِلتَفَشِّي : الشَيْنُ ، ضَاداً : اسْتَطِلْ أَو يَاللَّهُ مِ وَالراً ، وَيَتَكُونِو جُعِلْ وَلِلتَفَشِي : الشَيْنُ ، ضَاداً : اسْتَطِلْ اللَّهُ مَا اللَّهُ مِ وَالرّا ، وَيَتَكُونِو جُعِلْ وَلِلتَفَشِّي : الشَيْنُ ، ضَاداً : اسْتَطِلْ اللَّهُ مَا اللَّهُ مِ وَالراً ، وَيَتَكُونِو جُعِلْ وَلِلْتَفَسِّيْ اللَّهُ مَا وَالراً ، وَيَتَكُونِو جُعِلْ وَلِلْتَفْضُ وَالْوَالِولَ اللَّهُ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ اللَّهُ مُولِولًا اللَّهُ اللَّهُ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ اللَّهُ مِنْ اللللَّهِ وَالرَّا ، وَيَتَكُونِو مُعْمِلُ وَلِلْ اللَّهُ اللَّهُ اللَّهُ مُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّلَّا الللّهُ اللّهُ اللّه

The meaning of the lines of poetry is:

العالم (رحساوة الله العالم), opened (مستفل المتفال), desisted (مستفل المتفال), and the opposite [of them] say: [The following are the opposites of these named characteristics and their letters. [The first group of characteristics has the remaining letters left after the opposite characteristic's letters are taken out.] Its whispered (مستحص سكت [letters are] مسكت أنه المتحص سكت (المسلم المتحص المتحص سكت أنه المتحص المت

[that have a] اللَّذِين [are] إللَّهِ [that have a] sukoon and a fathah (فَتُحَة before them, and the drifting (اللَّخْرَاف) is correct on the المنافق and the التكريس (التكريس المنافق). And [the characteristic of] spreading (التفشي) is on the منافق and [the letter] منافق has the characteristic of lengthening (التفائق المنطالة المنطال).

## Divisions of Characteristics According to تقسيم الصفات من حيث القرة والضعف Strength and the Weakness

The preceding characteristics are divided into three groups: الصفات القريَّة: The Strong Characteristics

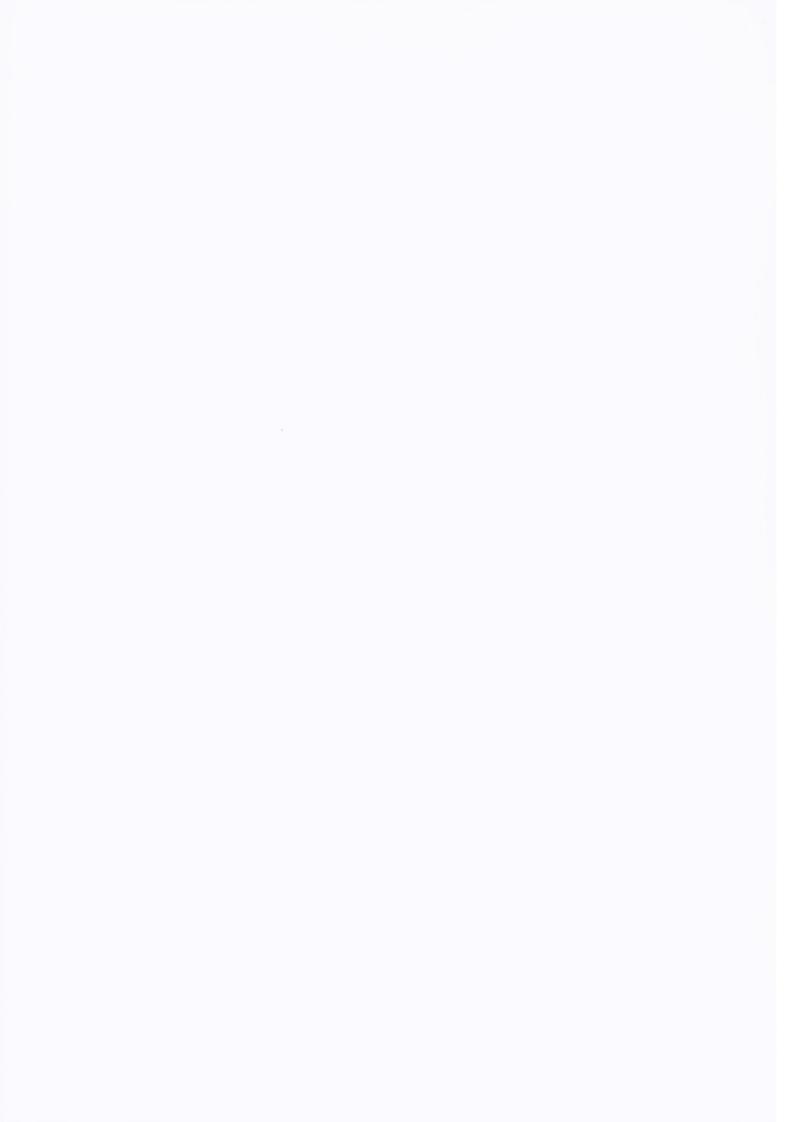
The Middle Characteristics الصفات المتوسطة:

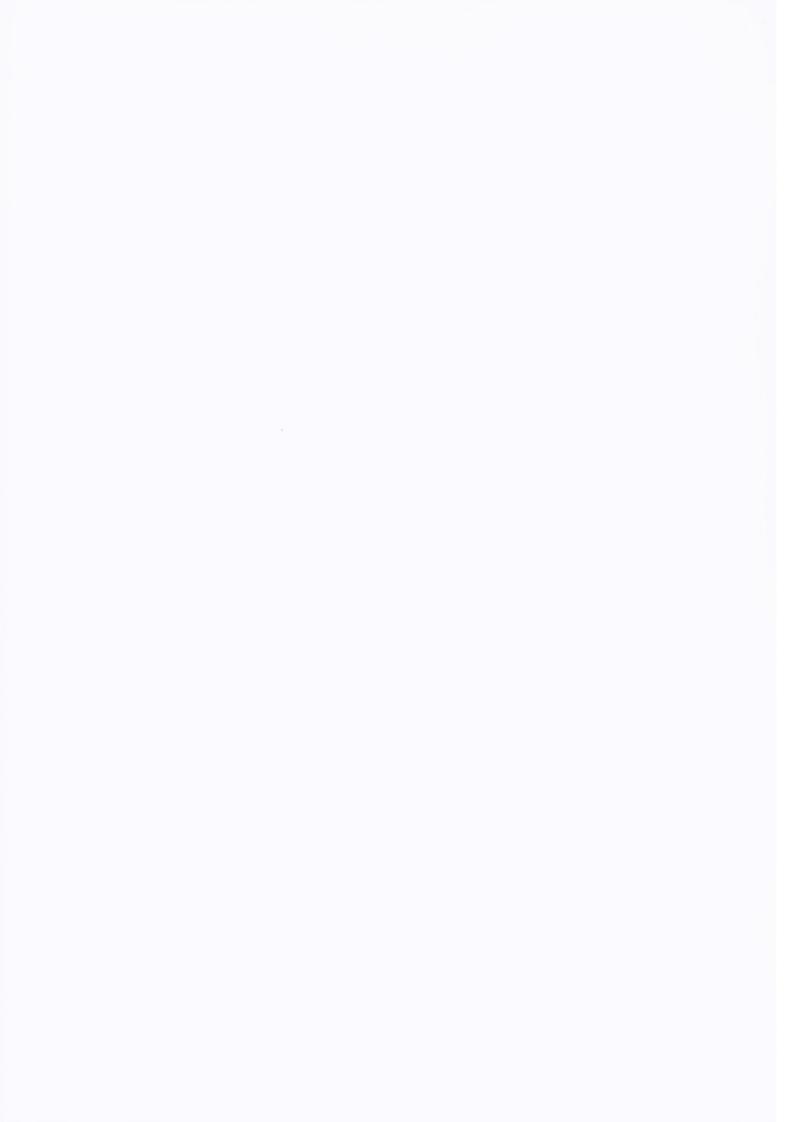
التوسط (التيمة)

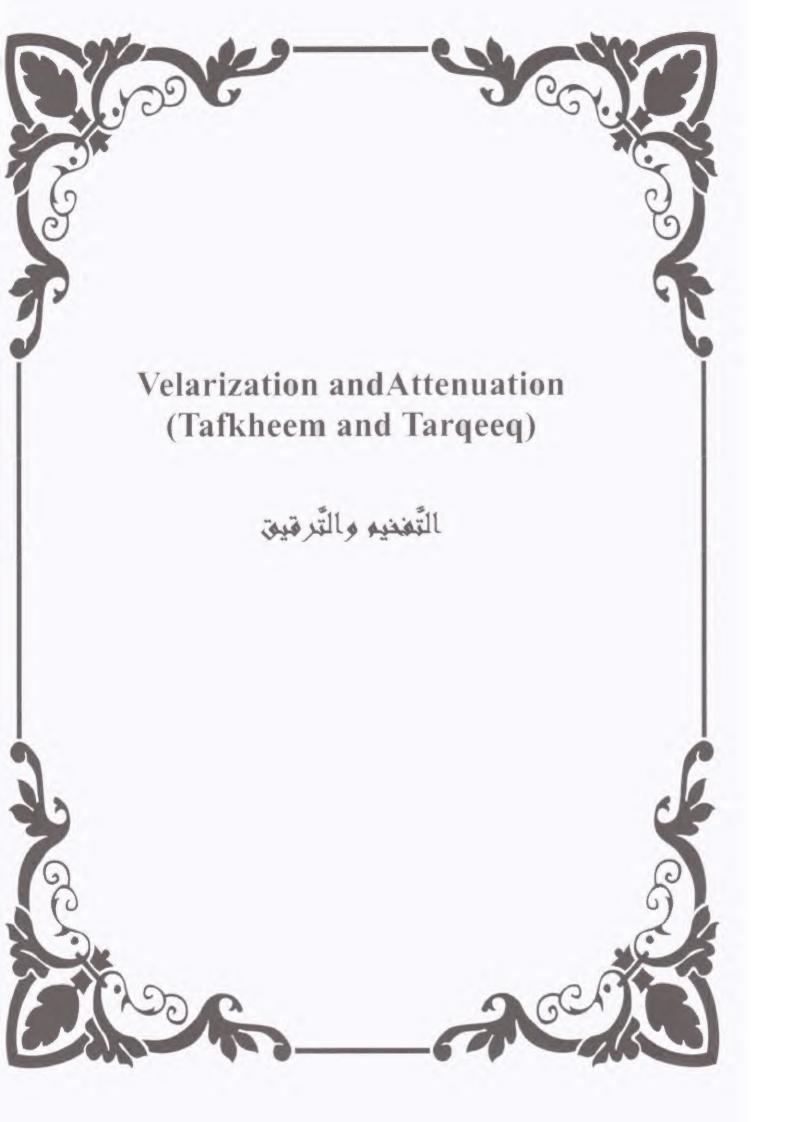
The Weak Characteristics الصُفات الصَعِفة:

From these categories, we can then divide the letters into similar classifications. Letters that are strong (حروف قريسة) are those that have all the strong characteristics. An example of this is Weak letters (حروف ضعيفة) are those that have all the weak characteristics in it. A sample of a weak letter is الله The intermediary letters (حروف منوسطة) are the letters that have a mixture of strong characteristics and weak characteristics. An example of this is in اللاه اللاه اللاه اللاه اللاه اللاه اللاه اللاه الله الله

<sup>&</sup>lt;sup>2</sup> The "qalqalah" is considered by many to be a presented characteristic and not an intrinsic characteristic, and such is the opinion of his eminence. Sheikh Dr. Ayman Swayd. It is for that reason that the qalqalah was not explained in this section.







# Velarization and Attenuation (Tafkheem and Tarqeeq)

تعريف التَفْجيم في اللُّغة: مُوّ التَّسمين

The linguistic definition of tafkheem: Fattening

Its applied definition: It is heaviness (fatness) that enters the body of the letter, so that the mouth is filled with its reverberation (echo).

The method of making a letter have the characteristic of tafkheem is: elevating the posterior tongue to the roof of the mouth (soft palate), creating more space between the roof of the mouth and the bottom of the mouth, and focusing the pressure of the letter to the roof of the mouth (النَّحَاء صَعْط الصَّوْتِ إِلَى الْحَالِي الْحَالِي).

The linguistic definition of tarqueq: Thinness

Its applied definition: It is a thinness that enters the body of the letter, so the mouth is not filled with its reverberation (echo).

The Arabic letters are divided into three groups as to tafkheem and targeeq:

- 1. احروف تفخم دائمًا Letters that always have tafkheem. These are the seven letters in the group: خص صَعْط قط They are also called حروف التُفخيم (the tafkheem letters).
- خوی تارة و ترقق تارة و توفق تارة و توفق تارة و تفخم تارة و ترقق تارة أخرى
   Letters which have tafkheem sometimes and tarqeed other times.
  - a. الألف المديّة The lengthened alif.
  - b. اللام مِن لَفَظ اجْلالة The lam in the name of
  - الراء . ٥
- 3. حروف ترقق دائمًا Letters that always have tarqued. This group consists of the rest of the Arabic alphabet.

## The Letters That Always Have الحروف التي تفخم دائمًا (حروف التفخيم) Tafkheem

The seven letters of the استيفلاء group make up this category. The letters of استيفلاء are in the group: خص صفط قط . These letters do not all have the same degree of tafkheem, instead there are differences according to the letter's characteristics, and the strength or weakness of these characteristics. Every time a letter has a strong characteristic, its tafkheem is stronger. The المقاد والطاء والطاء والطاء والطاء والطاء والطاء والطاء والطاء الطاء الطاء المقاد من المقاد من المقاد من المقاد من المقاد المقاد ألفاء المقاد ألفاء الطاء الطاء الطاء المقاد المقا

#### Levels of Tafkheem مراتب التَفْخِيم

There are two different schools of thought when it comes to tafkheem. Both are correct, but the reader should follow one or the other in their reading.

#### A. Three Levels of Tafkheem

This school of thought has three different levels in tafkheem. The strongest being the tafkheem letter that has a مُنْحُفْه, the second being the tafkheem letter with a مُنْحُفْه, and the third level, the tafkheem letter with a مُنْحُفْه, and the letter before it. This means if the tafkheem letter is saakin, and the letter before it has a fathah, then the tafkheem letter will be at the highest level of tafkheem. The saakin tafkheem letter preceded by a kasrah is at the lowest level of tafkheem. Sheikh Mohammed Al-Mutawali (الشيخ محمد الشول) described these levels in the following lines:

Then the heavy ones come with three levels and they are:

The one with a fathah (فَحْتَة), then the dhammah, then the kasrah, and the saakin follows what preceded it

So what came before it in a vowel, then assume for it as the harakah that vowel.

#### The Five Levels of Tafkheem

The second school of thought of tafkheem has five levels. The highest level being a tafkheem letter being followed by a long alif (for example فطال). The second level is a tafkheem letter with a fathah (قحصة) on it (such as وصدق). The next level that of a tafkheem letter having a dhammah (as in عند) The next level is a tafkheem letter with a sukoon (for example بنظب). And the last level, that of a tafkheem letter with a kasrah (such as 1). This school of thought as to tafkheem varies from the previous three level school in a few ways. First, the tafkheem letter with a fathah (مُحَدُّة) has two categories, that of a fathah (مُحَدُّة) followed by an alif, and then a fathah (نحب) not followed by an alif. This school also varies from the previous one in that the tafkheem letter with a sukoon has its own level of tafkheem, whereas the other school of thought has the saakin letter following the tafkheem level of the vowel on the letter preceding it. This means that there will be a difference of tafkheem between the saakin letters in this group, which are not affected by the vowel of the letter preceding it, and the other group which is totally affected by the vowel on the letter preceding it. For example, a saakin tafkheem letter preceded by a fathah (فَحَتُ) in the three level school of thought, will have the highest ranking of tafkheem, whereas a saakin talkheem letter of this five level school of thought, will have the 4th degree of tafkheem. الشيخ المتولى described the five levels of tafkheem in the following lines:

## التعديد والترفيق Tafkheem and Tarqeeq

وَقِيلَ: بَلُ مَعْتُوحُهَا مَعَ الْآلِفُ وَيَعْدَهُ الْمَفْتُوحُ مِنْ دُونِ آلِفَ مَضْمُومُهَا، سَاكِنُهَا، مَكْسُورُهَا فَهَادِهِ خَمْسُ آتَاكَ ذِكْرُهَا فَهَادِهِ خَمْسُ آتَاكَ ذِكْرُهَا فَهَادٍ وَخَمْسُ آتَاكَ ذِكْرُهَا فَهُيْ وَإِنْ تَكُنْ بِأَدْنَى مَنْزِلَهُ فَخِيمَةٌ قَطْعاً مِنَ الْمُسْتَفِلَةُ فَهُي وَإِنْ تَكُنْ بِأَدْنَى مَنْزِلَهُ فَخِيمَةٌ قَطْعاً مِنَ الْمُسْتَفِلَةُ فَلَي وَإِنْ تَكُنْ بِأَدْنَى مَنْزِلَةً فَخِيمَةٌ قَطْعاً مِنَ الْمُسْتَفِلَةُ فَلَي وَإِنْ تَكُنْ بِأَدْنَى مَنْزِلَةً فَخِيمَةٌ قَطْعاً مِنَ الْمُسْتَفِلَةُ فَلَي وَإِنْ تَكُنْ بِأَدْنَى مَنْزِلَةً فَخِيمَةٌ فَطَعا مِنَ الْمُسْتَفِلَةُ فَلَا يُقَالُ : إِنَّهَا رَقِيقَةً فَا كَضِيدًا هَا، تِلْكَ هِيَ الْحَقِيقَةُ

and it is said, "No, they are [the ranks] the fathah (فتحسة) followed by an alif and after it a fathah (فتحة) without an alif

the one with the dhammah, the saakin, the one with the kasrah; so that is five, its mention came to you".

and if it is in the lowest level, it has tafkheem, cut off from the istifaal (lowering of the tongue)

So it cannot be said it has tarqeeq, like its opposite, that is the truth.

# Letters that are Lightened الحُرُوف التي تُوقِق تارة وَتُفَخَّم تَارة أُخْرى Sometimes and are Made Heavy Other Times

### The Lam of the Name of The Majesty (Allah, Ta'aalaa) اللام من لفظ الجلالة

#### The Lam of the Name of Aliah has Tafkheem in the Following Three States:

- اَ أَنْتُكَ اللّهُ عَلِيمٌ ﴿ اللّهُ مَعْرِحًا ﴿ اللّهُ مَا قبلها مفتوحًا ﴿ وَقَالَ ٱللَّهُ ﴾ such as in: ﴿ إِنَّ ٱللَّهُ سَمِيعٌ عَلِيمٌ ﴾ ﴿ قَالَ ٱللَّهُ ﴾

#### The Lam of the Name of Allah Has Targeeg in the Following States:

- الذا كَان مَا قَبْلَهَا مَكْسُورًا كَسُرًا اصَلِيًا أَوْ كَسْرًا عَارِضًا، سِوَاء كَان مَتْصِلاً بِهَا أَم مُنْفِصلاً If it was preceded by a fixed kasrah or a conditional (incidental) kasrah even if it is connected to it (the Name of Allah) or separated from it. For example: ﴿ لِلَّهِ ﴾ (incidental or conditional vowel).
- الذا كَانَ مَا قَبُلُهَا سَاكِنَا وَقَبُلَهُ كَسَرِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ الله كَسَرُ فَ اللهِ اللهُ اللهِ اللهُ اللهِ الله

الواء

The el, has eight cases in which it has tafkheem, four cases in which it has tarqueq, and two cases that allow either tafkheem or tarqueq.

#### The Eight Cases in which the sty has Tafkheem:

- 1. أَرْصَضَانَ ﴾ . If it has a fathah (فَتْحَة), such as in: ﴿ رَمُضَانَ ﴾
- 2. إِذَا كَانَتْ سَاكِنَةُ وَقَبْلَهَا مَفْتُوح .
   If it is saakinah and before that is a fathah (قَصْحَة), as in:
   ﴿ مَرْقَدِنَا ﴾.
- 3. إذا كَانَتْ سَاكِنَةٌ وَتَبْلَهَا سَاكِنَ غَبْر الياء وَمَا قَبْلَهُ مَفْتُوح . If it is saakinah and the letter before it has a sukoon, and the letter before that has a fathah, (فتحة) as in: ﴿ وَٱلْعَصْرِ ﴾.
- 4. وَكُفُرُواْ ﴾ If it has a dhammah, as in: ﴿ كُفُرُواْ ﴾.
- 5. إذا كَانَتْ سَاكِنَةُ وَسَا تَبْلَهَا مَصْلَمُوم If it has a sukoon, and the letter before it has a dhammah, as in.
- 6. إِذَا كَانَتَ سَاكِنَةً وَقَبْلَهَا سَاكِنَ وَمَا قَبْلَهُ مَسَطَمُوم fit it is saakinah, preceded by a saakin, preceded by a dhammah. as in :
- 7. (کسر هَمْرَة وَصل) If it is saakinah and preceded by a conditional (incidental) kasrah (this is in the hamzah al-wast). The اله is said with tafkheem when preceded by hamzah al-wast, if we start on the hamzah al-wast with a kasrah, or if continuing from the previous word. If we start on the hamzah al-wast, the kasrah is مُنفوظة (pronounced), if we are continuing from the previous word the kasrah is

﴿ ٱرْجِعُواْ ﴾ and ﴿ لِمَن ٱرْتَضَيْ ﴾ :Examples مُقَدّرة

8. إذا كَانَتْ مَاكِنَةٌ وَقَبْلَهَا مَكَسُورٌ وَبَعْدَهَا حَرُفُ اسْتِعْلاهِ عَيْر مَكَسُور الله If it is saakinah and before is a kasrah, and after it (الراء) a letter of استعلاء that does NOT have a kasrah. As in: ﴿ مِرْصَادًا ﴾ and ﴿ قِرْطَاسٍ ﴾ .

### The Four Cases in which the sly has Targeeq

- . ﴿ كَرِيمٍ ﴾ and ﴿ ٱلرِّبِحُ ﴾ If it has a kasrah, as in: ﴿ كَرِيمٍ إِذَا كَانْتَ مَكَسُورَةَ . أ
- 2. إذا كَانَتْ سَاكِنَةً وَقَبْلَهَا مَكُسُورٌ وَلَيْسَ بَعْدَهَا حَرْفُ اسْتِعْلاء . If it is saakinah, and a kasrah precedes it and the letter following it is NOT a letter of السنعلاء. This is exemplified in the word: ﴿ فِرْعَوْنَ ﴾ .
- 3. إذا كَانَتْ سَاكِنَةً وَقَبْلُهَا سَاكِنَ وَقَبْلُهُ مَكْــسُور (lf it is saakinah, and the letter before it is saakin, and the letter before that has a kasrah. An example of this is: ﴿ حَجْرٌ ﴾ (when stopping on this word).
- 4. أَذَا كَانَتُ سَاكِنَةُ وَقَبِلُهَا يَاءَ سَاكِنَةً وَقَبِلُهَا يَاءً سَاكِنَةً وَقَبِلُهَا يَاءً سَاكِنَة in this case has إذا كَانَتُ سَاكِنَة no matter what kind of vowel precedes the ياء saakinah. This is exemplified in the words: ﴿ الْخُنِيرُ ﴾, and ﴿ صَيْرَ ﴾, and ﴿ وَسَيْرَ ﴾, (when stopping on these words).

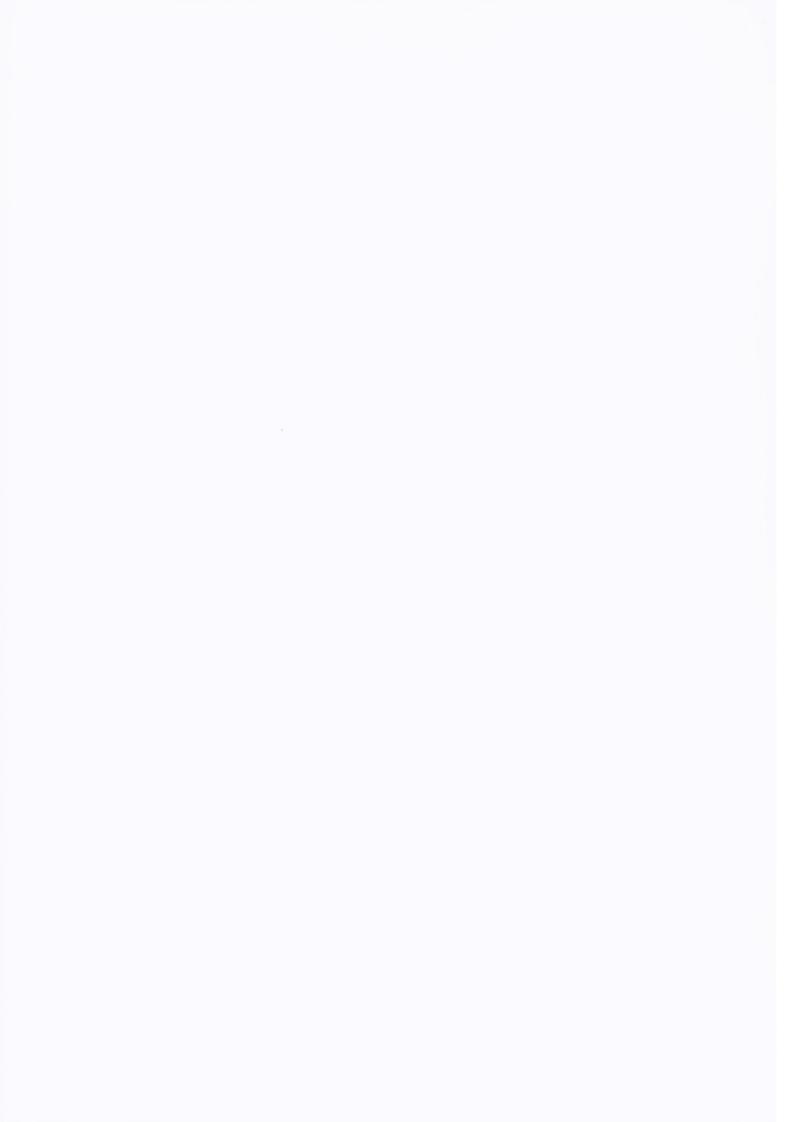
#### The Cases Where Both Tafkheem and Targeeg are Allowed of the

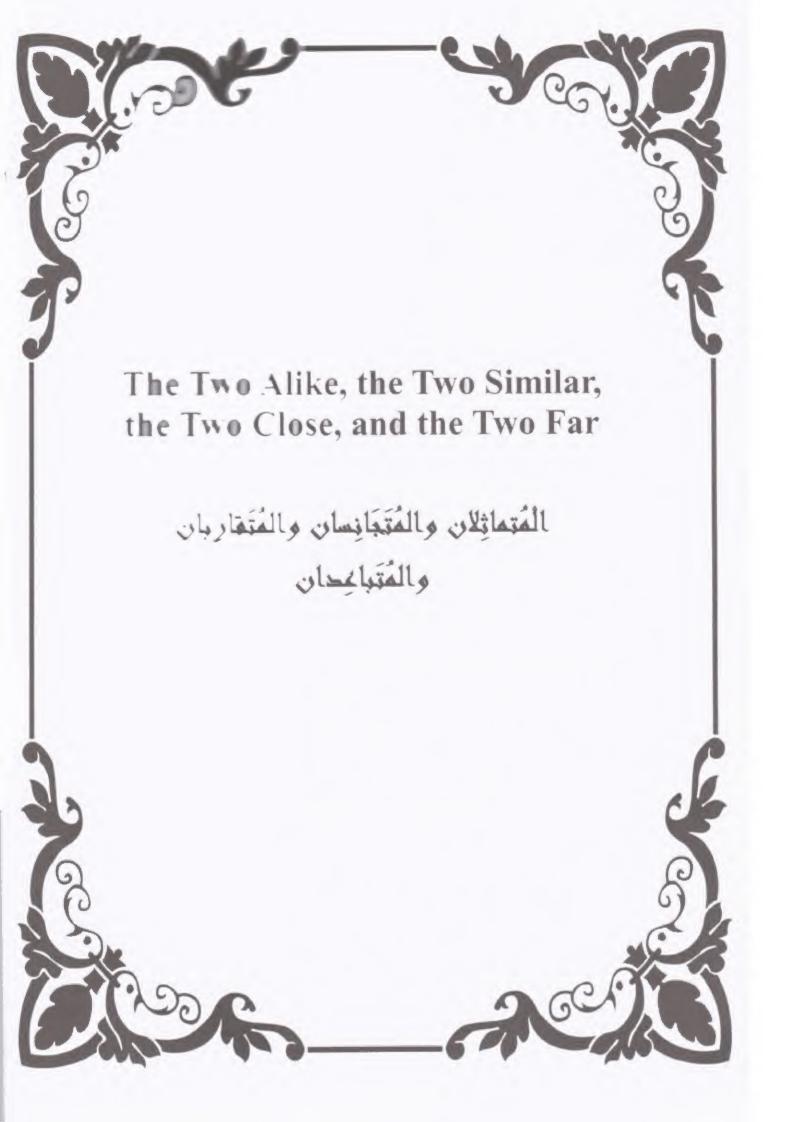
المستعلاء مكسسر is saakinah, and it is preceded by a kasrah, and followed by a letter of the استعلاء group, and this استعلاء letter has a kasrah. There is only one example of this in the Holy Qur'an, and that is the word فرق استعلاء in anyah 63 of استعلاء The two different ways of reading the واء apply when continuing the reading, not when stopping. When stopping on the word فرق the واء has tafkheem, according to the eighth case in which the واء has tafkheem.

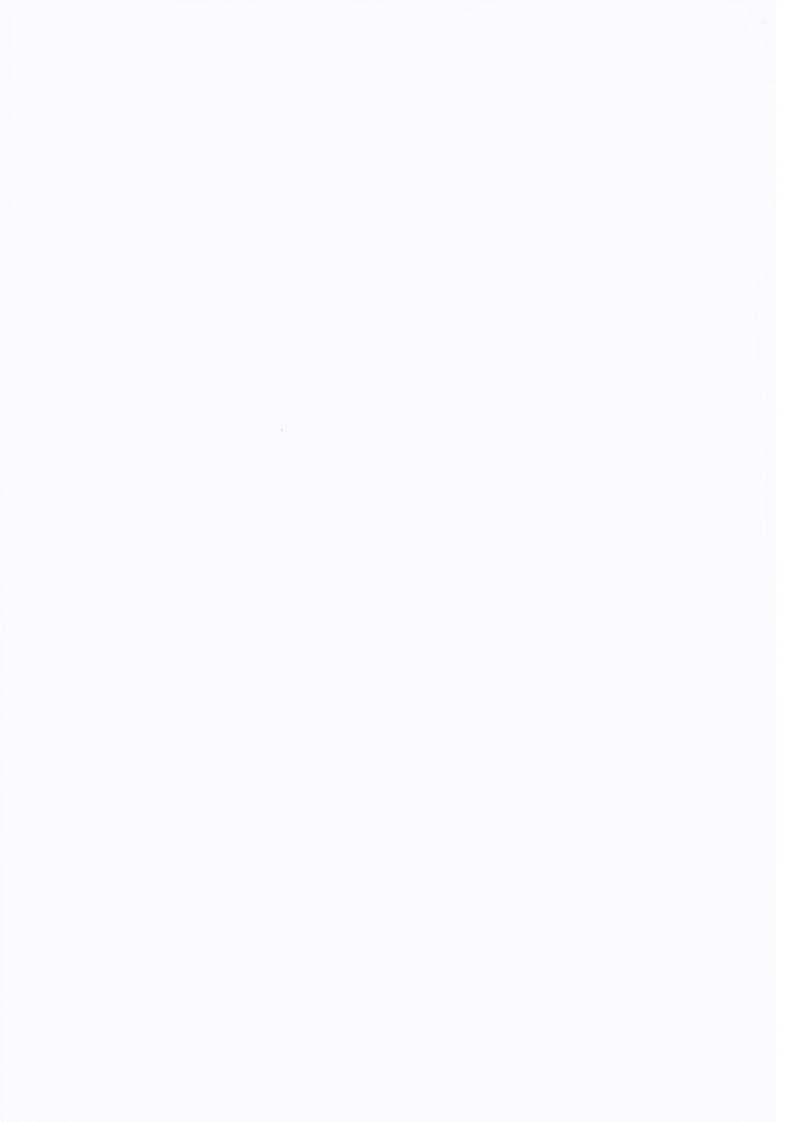
is saakinah and it is preceded by a saakin letter, which is preceded by a kasrah, and the saakin letter which precedes the المنافر is a letter of the استغلاء ما group. There are two words in the Qur'an that have these circumstances when stopping on them. They are the words which is in aayah and the word معين القطر which is in aayah and the word معين القطر he which is in aayah and the word معين القطر he which is in aayah and the word معين القطر he which is in aayah and werse 51 of معين التخرف These two words can be read with tafkheem or targeed of the sly when stopping on them.

## The Letters that Always have Tarqeeq الحروف التي ترقق دائمًا

The rest of the letters in the استفال group that remain always have targeeq. These are all letters of الاستفال except الاستفال, the لام من لفظ الجلالة and the الألف المديّة







# المُتَمَاثِلان وَالْمُتَجَانِسان وَالْمُتَقَارِبان وَالْمُتَبَاعِدَان

The study of the relationship two letters have to each other when they meet in writing and pronunciation is important in determining whether the first letter is pronounced clearly, or whether there is a possibility or even a requirement of the first letter merging into the second. This chapter explains the four possible different categories the two meeting letters can fall into, as well as the rules applied for each group or special letters within a group.

The meeting of two letters is of three different ways:

- The meeting of the two letters in pronunciation and writing. in that there is no separation in them, such as the two المنافذ المنافذ
- التقاؤهما في الحظ لقد ط The meeting of the two letters in writing only, such as in التقاؤهما في الحظ لقد ط prevents
   التقاؤهما في الحظ لقد ط prevents
   التقاؤهما في الحظ لقد ط prevents
- 3. <u>التفاؤهما في اللفظ نقسط</u> The meeting of the two letters in pronunciation only, as in فرن from each other, but فرن from each other, but since the alif is not pronounced, the two نون meet.

حفص The first type is what will be discussed. The second type does not apply to the reading of عن عاصب. The third type does not enter this section. The two letters can be next to each other within one word, or between two different words.

The Two Alike, the Two Similar, the Two Close, and the Two Far

The first type of meeting of two letters is divided into four divisions:

- المتماثلات 1.
- المتجانسان 2.
- المُتقاربان 3.
- المساعدان 4.

# 1. المتماثلات The Two Like Each Other

Its Definition: The two letters that are alike in characteristic and in articulation point. This means they are the exact same letters. As stated in the introduction to this section, we are only concerned about two letters that are next to each other in writing and in pronunciation, whether this is within one word or between two juxtaposed words. Examples of this are: The two side in

# 2. الْمُتَحَانسَان The Two of the Similar Nature

Its Definition: They are the two letters that have the same articulation point, but differ in characteristics. They can be in one word as in: ﴿ عَبَد تُنَّ ﴾, or within two words, as in:

# 3. الْمُتَفَارِبَان The Two Close to Each Other

التعريف: هُمَا الْحَرُفَانِ اللَّذَانِ تَقَارَبًا فِي الْمَحْرَجِ والصَّفَة، أو الْمَحْرِجِ دُونِ الصَّفةِ، أو الصَّفةِ دُون الْمَحْرِجِ

Its Definition: It is the two letters which are close in المتخرج and المتفقة or close in المتفقة but not in المتفقة, or close in المتفقة

From this definition it is clear that there are three different ways that two letters can be classified as التقارب There is a difference of opinion in the meaning التقارب of the two letters involved, the most important opinions are:

- A. That there is no separation between the articulation parts of the two letters, Instead, they should use the same articulating part (i.e. the tongue); or if they use two different articulation parts, there is no separation between the two parts (as in the lips and the tip of the tongue).
- B. The approximation of the two letters is a relative approximation, whether they use the same articulation part or not. This opinion is used most when the two letters have closeness in characteristics, but not articulation points.

An example of the two letters being close in المستخرج and in على is the وكل مراء in the words: ﴿ قَالَ رَبّ ﴾. These two letters have different على but their articulation points are quite close to each other (they both use the على in their articulation point). They are close in على in their articulation point). They are close in على which is exclusive to the على Another example is of the على and المستخر in the words ألم المستخر ألم ا

### 

not too close in عندرج are the عدم and the مناه demonstrated in the words:

# 4. الْمُقَبَّاعِدَان The Two Far From Each Other

التَّعريف: هُمَا الْحَرُفِانِ اللِّذَانِ تَبَاعَدا فِي الْمَخْرِجِ وَاخْتَلْفَا فِي السَّفة

Its Definition: These are the two letters which have articulation points far from each other, and have different characteristics.

Examples:

The Two Alike, the Two Similar, the Two Close, and the Two Far

#### The Relationship Between the Two Meeting Letters

The prevailing rule when two letters meet is الإضاء, but this changes to الإدغاء for ease in pronunciation in special circumstances and places.

As studied in book one of Tajweed rules of the Qur'an, the linguistic definition of الإذعال is: الإذعال, which means insertion or merging.

The applied tajweed definition of الإدْعَام is:

The meeting of a non-voweled letter with a voweled letter, so that the two letters become one emphasized letter of the second type.

## Two Types of Idghaam نوعا الإذعام

- 1. The small
- 2. The big الكبر

## The Small Idghaam الإدْغام الصّغير

## is defined as: الصُّغير

When the first letter is saakin and the second letter voweled, irrespective to whether they are within one word or in between two words.

## The Big Idghaam الإدْغَامِ الْكَبِيرِ

### is defined as:

أن يكُونَ الْحَرِّقَانَ مُتَحَرِّكِينَ سَوَاءَ كَانَا فِي كُلِمَةً وَاحِدَةً أَمْ كُلْمَتَيْنَ

# The Two Alike, the Two Similar, the Two Close, and the Two Far المُتَمَاثِلان وَالمُتَبَائِدان وَالمُتَبَائِدان وَالمُتَبَائِدان وَالمُتَبَائِدان وَالمُتَبَائِدان

The two letters are voweled, regardless whether they are within a word or in between two words.

because of the greater effort required. كبير because of the greater effort required.

When there is \*\*[5] of two letters that have a " relationship with each other, meaning both are voweled, the first letter acquires a sukoon and merges into the second. This happens in only a few cases in the recitation of Hafs 'an 'Aasim.

# The Two Like Each Other

## The "Small" Relationship of Two Alike الْمُتَمَاثِلات الصَّغِير

As defined previously, the relationship of "الْمُتُمَاتِلِينَ الصَّغيرَ" is when the first letter of the مُتَمَاتِلِينَ الصَّغيرَ is saakin, and the second letter of the مُتَمَاتِلِينَ is voweled, whether they are in one word or in two words. Examples in one word are: ﴿ يُكُرِهِمُ نَ الْمُعَمَّلُ اللهِ لَهُ اللهُ ال

Its Rule: Required Merging. حكمه: وجوب الإدغام

#### There are two exceptions to this rule:

# The Two Alike, the Two Similar, the Two Close, and the Two Far المُتَمَاثِلان وَالمُتَمَانِيان وَالمُتَمَاثِلان وَالمُتَمَاثِين وَالمُتَمَانِيان وَالمُتَمَاثِين

contrast to the باء or واو which are followed by a باء or واو with a vowel. In this case there is بادغام

The Second Exception: When the first letter is هاء حسكت and this only occurs once between verses 28, and 29 in Surah هَا لَيْهُ مَا لَيْهُ هَا اللّهُ اللّهُ اللّهُ اللهُ الل

#### The first allowed way:

The second allowed way of joining these two aayaat is:

with the هاء with the هاء سكت (merging the الأولى في الهاء الأولى في الهاء بعدها

## The "Big" Relationship of Two Alike الْمُتَمَاثِلاتِ الْكَبِيرِ

In this case (الكسير) the two letters have vowels and are next to each other either in one word. such as: ﴿ وَهِيهُ هُدُى ﴾ or in two words, such as in ﴿ وَهِيهُ هُدُى ﴾.

- إدغام مع الإشمام (Merging with a dhammah of the two lips, but not sound of a dhammah).
- 2. الضمة (Saying both ضون clearly and stealing) إظهار مع اختلاس حركة النون الأولى و هي الضمة part of the vowel on the first noon, which is a dhammah). This means the reader only gives the dhammah 2/3 of its full timing.

# The Two Alike, the Two Similar, the Two Close, and the Two Far المُتَمَاثِلان وَالمُتَبَالِحان وَالمُتَبَالِحان

Other exceptions to the normally required إلى rule for المتماثلين الكبير (meaning there is المتماثلين الكبير) are:

These words all have إِذْغَامِ مِثْلَيْنَ كَبِيرِ

# The Two of the Similar Nature الْمُتَجَانسَان

is also divided further into

الصغير .1

الكبير .2

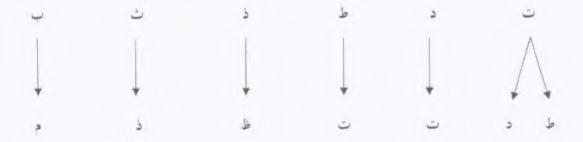
# The "Small" Relationship of Two Similar الْمُتَجَانِسَانَ الصُّغِيْرِ

is: الصغير As stated earlier.

آن يَكُونَ أُوَّلُ الْحَرَّفِينِ سَاكِنَا وَالنَّانِي مُتَخَرِّكًا This occurs when the first of the two letters is saakin. and the second voweled.

There are special cases of إِدْعَامُ in the إِدْعَامُ in the أَمْتَحَالَمَ اللهِ أَنْ if the letters are not specifically mentioned in the next section, then the rule is إِذْعَامُ which is more of the norm than إِذْعَامُ This means that إِدْعَامُ in the case of الْمُتَعَالَمِينَ السَّمَعُيْرِ in the case of الْمُتَعَالَمِينَ السَّمَعُيْرِ in the case of الْمُتَعَالَمِينَ السَّمُعُيْرِ in the case of الْمُتَعَالِمِينَ السَّمِعُيْرِ in the case of المُتَعَالِمِينَ السَّمِعُيْرِ in the case of المُتَعَالِمِينَ السَّمِعُيْرِ in the case of المُتَعَالِمِينَ السَّمِعُيْرِ in the case of المُعَامِعُيْنِ السَّمِعُيْنِ السَّمِعُيْنِ السَّمِينَ السَّمِعُيْنِ السَّمِعُيْنِ السَّمِعُيْنِ السَّمِعُيْنِ السَّمِعُيْنِ السَّمِعُيْنِ السَّمِعُيْنِ السَّمِعُيْنِ السَّمِعُونِ السَّمِعُيْنِ السَّمِعُيْنِ السَّمِعُيْنِ السَّمِعُيْنِ السَّمِينِ السَّمِعُيْنِ السَّمِعُيْنِ السَّمِعُيْنِ السَّمِعُيْنِ السَّمِعُيْنِ السَّمِعُيْنِ السَّمِعُيْنِ السَّمِعُيْنِ السَّمِعُونِ السَّمِينِ السَّمِعُيْنِ السَّمِعُيْنِ السَّمِعُيْنِ السَّمِيْنِ السَّمِعُيْنِ السَّمِينِ السَّ

In other words not every time there are two letters meeting of the same but different characteristics, the first one saakin and the second voweled, there is an المتحاسب letters merge into the letters below them when they have a "معفر" relationship:



1. التاء مع الذال This occurs in two places in the Qur'an:

2. الدّال مع التّاء This occurs several times in the Qur'an, some examples are:

3. القاء مع الطّاء This also occurs repeatedly in the Qur'an, an example is:

4. الطّاء مع القاء المع القاء . This occurs four times in the Qur'an, and this is an الطّاء مع القاء (incomplete merging), it is incomplete in that the characteristic طساء of the إطباق remains.

5. الذَّال مع الظَّاء This occurs twice in the Qur'an:

6. الناء مع الذَّال This occurs once in the Qur'an

خَفْص عن عاصِم من طريق الشَّاطيَّة for (واحب) is required إدغام

7. الساء في المسيع is also required for الحصاء في المسيع is also required for المساء في المسيع : حفص عن عاصم من طريق الشاطبيّة

## The "Big" Relationship of Two Similar الْمُتَجَانسَانِ الكبير

have vowels مُتَحَانِسَيْنِ have vowels مُتَحَانِسَيْنِ have vowels هُسُو أَن يَتَحَسُّرُكُ الْحَرُفَسَانَ مَعُسَا (حَفُص عَنْ عَاصِم) the way we read (حَفُص عَنْ عَاصِم).

An example is:

The Two Alike, the Two Similar, the Two Close, and the Two Far المُتَمَاثِلان وَالمُتَجَائِمان وَالمُتَجَائِمان وَالمُتَجَائِمان وَالمُتَجَائِمان

## The Two Approximates to Each Other (Close) الْمُتَقَارِبَان

has two divisions as the others do, they are: المُتَقَارِبان

الصغير . [

2. مكنا

## The "Small" Relationship of Two Approximates الْمُتَقَارِبَانَ الصَّغِيرِ

The صغير as previously explained is defined as: الله مُتحركاً والثّاني مُتحركاً والثّاني مُتحركاً is when the first of the two close letters is saakin, and the second of the two letters has a vowel. هم و المناف المُعالِم المُ

The following letters have إدغام when the first of the two letters is saakin and the second voweled.

This occurs whether the العرف) or participle (عرف) مرافعل) or participle (عرف).

Examples:

An exception to the إدغام من طريق الشَّاطبية) rule the way we read (حفص عن عاصم من طريق الشَّاطبية) occurs when there is a سَكُت between the الأم وراء hetween the

# The Two Alike, the Two Similar, the Two Close, and the Two Far المُتَمَاثِلان وَالمُتَبَالِدان وَالمُتَبَالِدان وَالمُتَبَالِدان وَالمُتَبَالِدان وَالمُتَبَالِدان

## الإدغام الشمسي .2

This occurs when the لام التعريب Merges into the 14 letters of the التعريب Y group. All of these 14 letters and the التعريف are متقارب.

Exception: The letter \*Y is one of these fourteen letters, but is not considered سنقسارب with the التعريف with the التعريف أللَّطِيفُ ﴾ . (i.e. ﴿ التعريف ).

## القاف السَّاكنة في الكاف .3

in the aayah المُرْسلات This occurs only once in the Qur'an in surah

Our way of reading, حفص عن عاصم reads this as a إدغاء كاس meaning the خلص عن عاصم completely merges into the .

The noon saakinah and tanween with the individual letters in the word ير ملسون with the exception of the letter noon.

These letters are classified as نون الساكة. The exception of the letter نون الساكة is due to the fact that it is متماثل with the متماثل.

# The Two Alike, the Two Similar, the Two Close, and the Two Far المُتَمَاثِلان وَالمُتَبَائِدان وَالمُتَمَاثِلان وَالمُتَمَالِيدِينَانِ وَالمُتَمَاثِلان وَالمُتَمَاثِلان وَالمُتَمَاثِلان وَالمُتَمَاثِلان وَالمُتَمَاثِلان وَالمُتَمَاثِلان وَالمُتَمَاثِلان وَالمُتَمَانِينَانِ وَالمُتَمَاثِلان وَالمُتَمَاثِلان وَالمُتَمَاثِلان وَالمُتَمَاثِلان وَالمُتَمَانِينَانِ وَالمُتَمَاثِلان وَالمُتَمَاثِلان وَالمُتَمَاثِلان وَالمُتَمَاثِلان وَالمُتَمَانِينَانِ وَالمُتَمَانِينَانِهُ وَالمُتَمَانِينَا

Exception: The نخت which occurs in surah القيامة prevents the الخياه from taking place:

# The "Big" Relationship of Two Approximates الْمُتَقَارِبَانَ الْكَبِيرِ

هُوْ أَنْ يَنْحَرُّكَ احْرِقَانَ مَعًا :relationship is "كَبِير " As indicated before the

It occurs when the two letters that are مُنقارين both have vowels.

(حفص عن عاصم) for the recitation of Hafs 'an 'Aasim (طُهَار :).

The Two Alike, the Two Similar, the Two Close, and the Two Far المتتماثلان والمتتبايسان والمتقاربان والمتباعدان

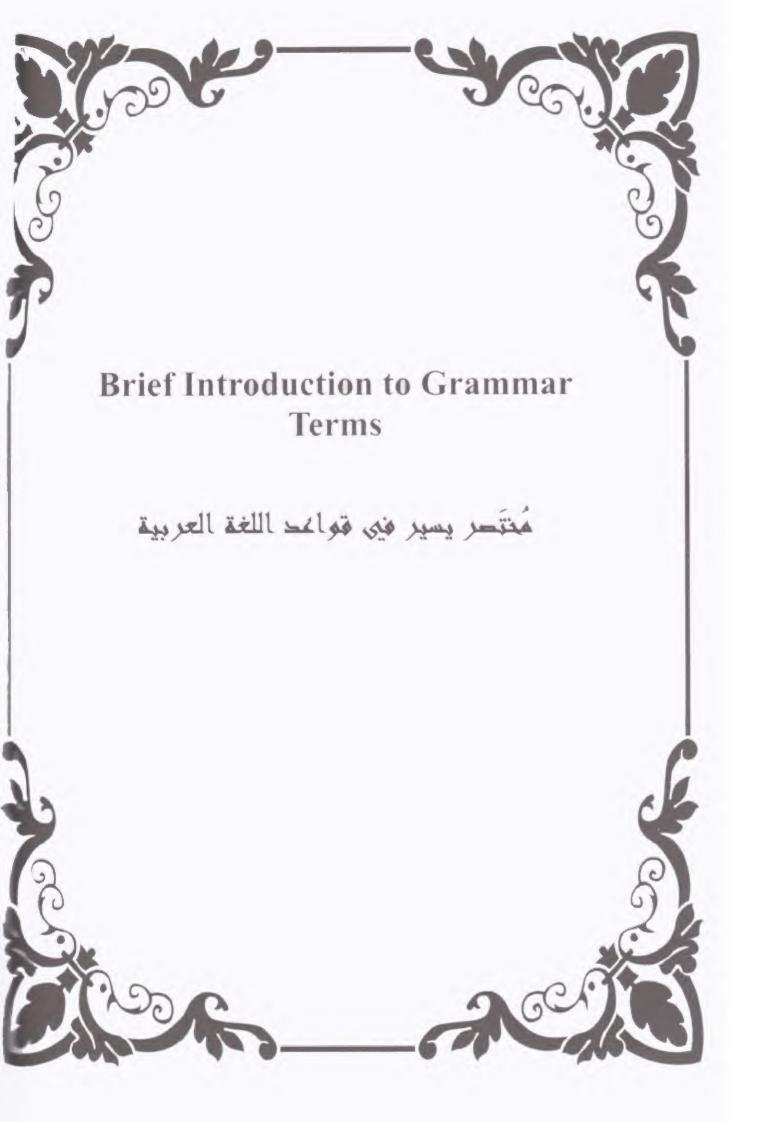
## The Two Far From Each Other الْمُتَبَاعِدَان

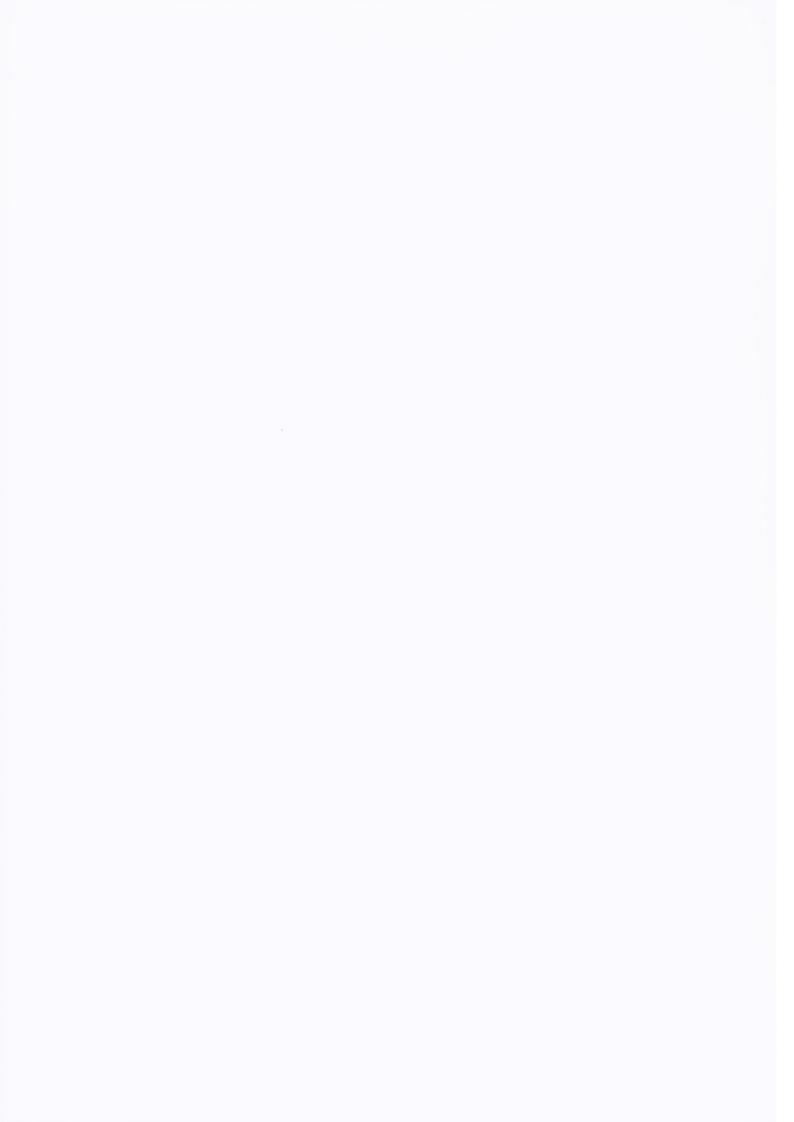
كبير or صغير for all إظهار no matter what the relationship is, be it إظهار

Examples:

الحاء مع الميم : ﴿ يُحْمِلُونَ ﴾

القاف مَع الرَّاء : ﴿ ٱلْقُرَٰكِ ﴾ الناء مع الكاف : ﴿ وَلِتُكْمِلُواْ ﴾





# A Brief Introduction to Some Arabic Grammar and Grammar Terms

Although this is not an Arabic grammar book, a brief overview of the essential make up of Arabic parts of speech needs to be done before the lesson of مُعْسَرَةُ الْوصِيلُ. Complete understanding of the هُسِرَةُ الوصِيلُ lesson cannot be achieved without the reader at least comprehending some basic grammar.

Words in Arabic are divided into one of three categories.

- أنعال Verbs أنعال which in single form is a verb or
- There is no catch all term in English for this category of grammar in Arabic. It includes prepositions and particles. The singlular form of this in Arabic is عرف. This happens to be the same word in Arabic as "letter" but they are not one and the same. In grammar عرف refers to prepositions and particles. In word make up. عرف refers to a letter.

## انغال Verbs

There are only three verb tense forms in Arabic. The future tense is a present tense verb form with a or or added before it. The passive tense uses the present and passive tense with a change in vowels. Other English tense forms are not separate tenses in the Arabic language, but changes occur in the verb to indicate them.

- أماضي The past tense
- 2. The present tense المضارع
- 3. The command tense الأمر

There are four essential make up of verbs

- ال Three letter essential make up ثلاثي
- 2. Four letter essential make up رباعي

### محتصر يمير فيي قواعد اللغة العربة Introduction to Grammar Terms

- 3. Five letter essential make up ماسي
- 4. Six letter essential make up سناسي

## الماضي Past Tense

Past tense verbs are built (مبن) on the عند. meaning the basic make up of the vowel (مركة) of a past tense verb is a المستحد. The three letter past singular male form of a verb is the root for all other forms of the same word.

The Arabic grammar takes the verb "to do" or as it is in the past tense singular male form. wi, "he did". to demonstrate the changes that take place from the root to other forms. Every example for each essential make up is of the derivative of the root wide. The following is the different past tense forms of wi, a verb of the three letter make up.

l did	فعلث
You (single male) did	فعلت
You (single female) did	فعلت
They did (two)	5/20
He did	فعل
She did	تَعْلَتْ
We did	تغلنا
You (plural) did	وعلت ا
You plural (female) did	قَعْلَتُنْ
You two did	Lande
They did (male or mixture male/female)	فغلوا
They did (female)	تَعَلَّى

## المضارع The Present Tense

I do	المقتل
You (single male) do	لْغُفَّلُ
You (single female) do	تَفْعَلَينَ
You (two) do	تفعلان
He does	رُفَعَلُ ۗ
She does	المناق
We do	تفعل
You (plural) do	تفعلون
You plural (female) do	تفعلن
They do (male or male female)	يقغلون
They (two) do	يفعلان
They (female) do	يلعلن

#### الأمر The Command Tense

The command tense is always "built" or مبنى. It is built on the changes the present tense مبنى. It is built on the changes the present tense مبنى. It is built on the changes the present tense مبنى. It is built on the changes the present tense مبنى المبنى والمبنى والمبنى المبنى والمبنى المبنى والمبنى المبنى والمبنى المبنى والمبنى والمبنى المبنى والمبنى والم

The lesson of will explain that in the Arabic language, a word must start with a vowel. If the first letter of a word has a sukoon, then a enters the beginning of the verb so that if a reader wants to begin with that word, he she will begin with a hamzah with the appropriate accompanying vowel. This will be explained in the next chapter, but the idea is introduced here, so there will be an understanding of the chart of the command form of the verb. The following explains the forms the root with the command form.

افعل
افْعَلِي
افْعَلُوا
افْعَلْنَ
افْعَلا

#### Essential Make up of Verbs

#### . الأثى . ا Three letter essential make up.

These are verbs that have just three letters in the third person singular past tense form, as in for example.

#### 2. رباعي Four letter essential make up.

These are verbs that have four letters in the third person singular past tense form, as in Do not forget that the shaddah equals two letters, so the emission in the word counts twice.

#### Five letter essential make up خماسي . 3

Verbs in this category have five essential letters in the third person singular past tense form, as in it.

#### 4. سداسي Six letter essential make up

Verbs in this category have six essential letters in the third person singular past tense form, as in

### Nouns أسماء

The term "nouns" is not an all encompassing term for the Arabic grammar term brief explanation may help understand this part of speech. The definition of " is:

A word that indicates a name, leading to the كَلْفَةٌ تَدُلُّ عَلَى مسمى دلالْـة الإشـارة دُون الإفـادة symbol without deriving benefit.

The term covers all objects animate and inanimate. It can be the proper name of a person, such as Muhammad, or a person in general, such as girl, boy, or can be a pronoun such as he or she. It can also be the name of kind of an animal (such as camel عليه), or a proper name of an animal (such as camel عليه). It can be the name of a plant (date palm) or just a general plant term (tree). The term عليه which as stated previously is the plural of عليه , also covers manimate objects such as عليه , or moon, and the name or characteristic of any other thing. Included in this would be the terms this and that: هذا، ذاك عليه .

### (nouns) أسماء Signs of

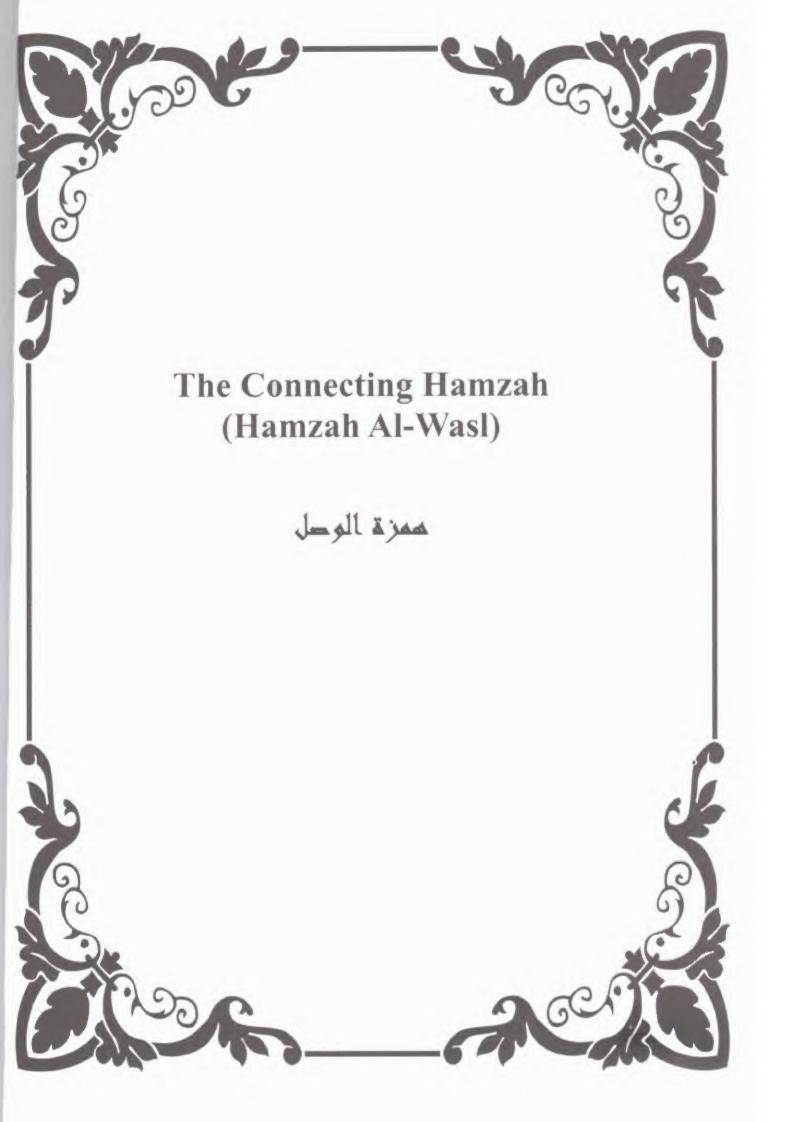
- 2. A tanween at the end of a word indicates that the word is an سند An example is: تُبيُّ
- عا رب با of calling is another sign of an اسم, like in يا
- A word with the definite article "the" ("الله" التّعريف") attached to the beginning of it is an السُّمُس.
   An example of this is in: السُّمُس.

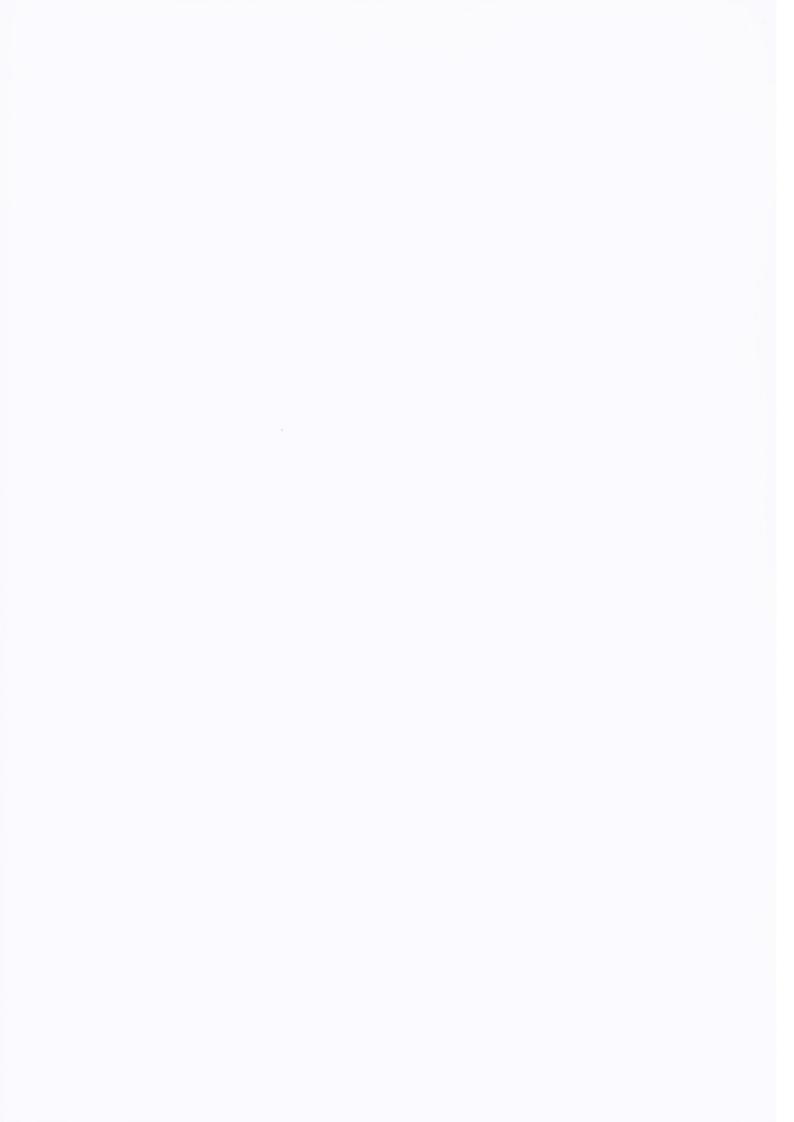
## خُرُوف Particples and Prepositions

These small words (usually just two letters) do not have a place in Arabic grammar conjugation, but may affect (but not necessarily) the noun or verb that follows them. These words are fixed in form and always look the same. Examples of مشرف that affect مشرف الله على الله

ل. لُنْ لَنْهُ مِنْ إِنْ are (أَفْعَالَ) Examples of حروف that affect verbs

Examples of حسروف that may or may not affect the noun or verb that follows:





# The Connecting Hamzah هَمْزَةُ الْوَصُل

It is established in the rules of the Arabic language that one must start any reading with a voweled letter. The reader of the Qur'an then must always start reciting with a voweled letter, never a sukoon. Another fundamental of reading the Qur'an is that stopping is always with a sukoon on the last letter that is recited, never a vowel, except with الروم which will be discussed, Allah willing, later. Some words are not written with a vowel on the first letter, and, as stated starting a word with a sukoon is not allowed. In this case an extra مسرة الموسل (hamzah) is put on the beginning of the word. This مسرة الموسل is used to connect it to (وصل) the sukoon that is present at the beginning of the word. The hamzah al-wasl looks like an alif with a little letter over it, as in:

Definition of هرة الوصيل: It is an hamzah brought forth to be able to begin with a saakin [letter], established (pronounced) when starting the words, dropped when continuing. This is exemplified in the following anyah:

In this aayah the أصطفى - الله in the words مرات are all مرات are all مراة وصل are all مراة meaning that they are dropped when continuing (when joining the word with the word preceding it), and are pronounced when starting (starting with the word). It is called هرة because it connects or joins (وصل) to a point with a sukoon.

Hamzah al-wasl is not to be confused with a regular letter hamzah, called al-wasl is not to be confused with a regular letter hamzah, called which can be at the beginning, middle, or end of a word. The regular letter hamzah or مُعْسَرَةُ الْقَطْع looks like the head of the letter عَشْرَةُ الْقَطْع looks like the head of the letter عَشْرَةُ الْقَطْع h. or on a عَامَةُ as in: ﴿ يُوَاحِدُ الْعَمْتُ ﴿ وَالِهِ or on a الْعَمْتُ ﴿ السَّيِينَ ﴾. or on a عاء as in: ﴿ السَّيِينَ ﴾.

It can also be written on a "tooth" or stick in the middle of a word: ﴿ اَلْمُ عَمَاعُ عَلَى ﴿ وَالْمَاعِينَ ﴾, or just in the air with no letter or stick to "lean" on: ﴿ اَلاَ سَمَاءُ ﴾. These are all hamzah al-qata'

#### The Connecting Hamzah ممزة الوحل

(همزة العُطّع). and are pronounced as a hamzah with the accompanying vowel written over or under the hamzah whether starting on the word, or continuing from a previous word.

Hamzah al-wasl on the other hand has no vowel written over it and is only at the beginning of a word. It is only written over an alif, with the small  $\rightarrow$  over it (1).

For those using the copy of the mus-haf (مُعْرَفُ الْعَطْعُ) prevalent in Pakistan and India, there is a different way to determine hamzah al-wasl, from مُعْرَةُ الْعَطْعُ (hamzah al-qata'), and from an alif. These copies of the mus-haf (مُعْرَفُ الْعَلَّمُ ) do not write in the symbol for the hamzah on an alif, nor do they write in the symbol for hamzah al-wasl. The way to determine then whether the symbol "" at the beginning of a word is a regular مُعْرَفُ الْقَطْعُ , or hamzah al-wasl is that if

there is a vowel written over or under it, it is a مُسْرَة النَّفْ as in الوقيق. If there is no

vowel on it, it is then a hamzah al-wasl, as in the first letter of: اذَكُووُا . The real true alif ( which is an alif preceded by a fathah (فنت) can never start a word, since it is a saakin letter.

#### is found in: همزة الوصل :Its Locations مواضعها

- 1. الأفعال Verbs
- 2. الأسماء Nouns
- 3. الْحُرُوف Participles

Note: هُمَــزةُ الْوصـــل can be in regular forms of the above three parts of grammar, which is the norm, or rarely in irregular forms.

# Hamzah Al-Wasl in Verbs هَمْزَةُ الْوَصْلِ فِي الأَفْعَالِ

is found in the following verbs:

The Past Tense Verb with a Five Letter Base الْفِعُل الْمَاضِي الْحَماسي

The following aayaat have examples of this:

﴿ فَمَنِ آعْتَدَىٰ عَلَيْكُمْ فَآغْتَدُواْ عَلَيْهِ بِمِثْلِ مَا آغْتَدَىٰ عَلَيْكُمْ ﴾ [النزة:194]

﴿ ٱقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ ﴾ [الأنياء: ]

﴿ إِنَّ ٱللَّهُ ٱشْتَرَىٰ مِنَ ٱلْمُؤْمِنِينَ أَنفُسَهُمْ وَأُمْوَ لَهُم بِأَنَّ لَهُمُ ٱلْجَنَّةَ ﴾ [التوبة:111]

The Past Tense Verb with a Six Letter Base الفعُل الْمَاضِي السَّداسي

The following aayaat have examples of this:

﴿ وَإِذِ آسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ ﴾ [البغرة:60]

﴿ إِلَّا إِبْلِيسَ ٱسْتَكْبَرَ وَكَانَ مِنَ ٱلْكَنفِرِينَ ﴾ [ص:74]

﴿ حَتَّى إِذَآ أَتَيَآ أَهْلَ قَرْيَةٍ ٱسْتَطْعَمَآ أَهْلَهَا ﴾ [الكهف:77]

﴿ وَإِنِ ٱسْتَنصَرُوكُمْ فِي ٱلدِّينِ فَعَلَيْكُمُ ٱلنَّصَرُ ﴾ [الأنفال:72]

## The Command Form of the Three Letter Root Verb الأمر من الفعل الثلاثي

The following verses have examples of this:

The Command Form of the Five Letter Verb الأمر من الفعل الحماسي

The following aayaat have examples of this:

﴿ ٱنتَهُواْ خَيْرًا لَّكُمُّ ﴾ [الساء: ١٦١]

﴿ انطَلِقُوا إِلَىٰ مَا كُنتُم بِهِ - تُكَذِّبُونَ ١٥٠ ﴾ الراد : 29 ]

﴿ قُلُ أَنْتَظِرُوا إِنَّا مُنْتَظِرٌ وَنَ ١٥٤ ﴾ [ العام: 158

The Command Form of the Six Letter Verb الأمر من الفعّل السنداسي

Examples:

﴿ اللَّهُ عَلَى اللَّهُ أَوْ لَا تَسْتَغُفِرُ لَهُمْ ﴾ [الوبدا8]

﴿ قَالَتَ إِخْدَتُهُمَا يَنَأْبُتِ ٱسْتَنْجِرْهُ ﴾ (تفص :26 ]

﴿ قُلِ ٱسْتَهْزِءُواْ إِنَّ ٱللَّهُ مُخْرَجٌ مَّا تَحَذَّرُونَ ﴾ ﴿ اللهِ عَلَا اللهُ عَلَى اللهِ عَلَا اللهُ عَلَى اللّهُ عَلَى اللهُ اللّهُ عَلَى اللهُ عَلَى اللّهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللهُ عَلَى اللّهُ عَلّمُ عَلَى اللّهُ عَلَّ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ

## The Connecting Hamzah معزة الوحل

It is clear from the preceding that hamzah al-wasl does  $\underline{NOT}$  enter into the following verbs:

- 1. الفعل المُطارع مطلقًا . Any present tense verb.
- 2. الفعل الرباعي مُطلَّقًا Any four letter root verb.
- 3. فعل الْمَاضي الثلاثي The past tense three letter root.

The following table explains which regular verbs the همرة الوصل can enter:

سداسي Six letter	خاسی Five letter	ریاعی Four letter root	ثلاثي Three letter root	الفعل The Verb
<b>√</b>	<b>√</b>	×	×	ماضي Past tense
×	×	×	×	مضارع Present tenso
<b>√</b>	1	×	1	أمر Command

## حركة البدء بممزة الوصل في الأفعال المقيسة فيها Vowel of the hamzah al-wasl when beginning with it in verbs

The vowel of همزة الوصل when beginning with it. in verbs, depends on the vowel on the third letter of the verb. NOTE: The همزة الوصل is considered a letter when counting the letters; a letter with a shaddah is counted as two letters. There are two possible vowels when starting with همزة الوصل in verbs.

- الصب
- والكسر 2.
- 1. المُوصَلُ حَسَالَ الاَبْتِسَدَاء بِهِسَا إِذَا كَسَانَ ثَالَسَتُ الْفِعْسَلِ مَسْضُومًا ضَمَّا لاَرْمُسَا ا Hamzah al-wasl has a dhammah on it when starting with it, if the third letter of the verb has a required dhammah (meaning the dhammah is part of the original verb not an acquired one).

The following aayaat have examples of this in past tense verbs:

Examples of this in the command form of verbs are shown in the following aayaat:

- 2. تُكُسّر هَمْزَةُ الوصل حَال الابتداء في الأخسوال الآتيسة: . Hamzah al-wasi has a kasrah when beginning with it in the following cases:
- A) إِذَا كَانَ ثَالِثُ الْفِعَلِ مَكَسُورًا كَسُرًا أَصَلِيًا [A] If the third letter of the verb has an original kasrah. This is exemplified in the following verses:

B) المنافعة المعتار معتوجة When the third letter of the verb has a fathah (الفحسة). This is demonstrated in the following aayaat:

C) الفعل مصنوعا عارضاً عارضاً عارضاً الفعل مصنوعاً عارضاً عارضاً عارضاً عارضاً عارضاً الفعل مصنوعاً عارضاً When the third letter of the verb has a conditional or incidental dhammah. It is to be noticed that in these next six examples shown below the dhammah is a transient one due to the plurality of the command form of the verb. These are the only five verbs in the Qur'an that have a conditional or transient dhammah in the third letter, but it should be noted that some of these verbs occur in the Qur'an in different forms of the same verb. As stated previously, when starting with one of these six verbs, we start with a kasrah not a dhammah.

﴿ ثُمَّ اَقْضُواْ إِلَى وَلَا تُنظِرُونِ ﴿ وَالْكِهِدَاءِ ]
﴿ فَقَالُواْ آيَنُواْ عَلَيْهِم بُنْيَنَا ﴾ [الكهد:2]
﴿ فَقَالُواْ آيَنُواْ عَلَيْهِم بُنْيَنَا ﴾ [الكهد:2]
﴿ وَآمَضُواْ حَيْثُ تُوْمَرُونَ ﴿ وَالْحِدِ:65]
﴿ وَآنظَلَقَ ٱلْمَلَأُ مِنْهُمْ أَنِ آمَشُواْ وَآصْبِرُواْ عَلَى ءَالِهَتِكُمْ ﴾ [ص:6]
﴿ وَآنظَلَقَ ٱلْمَلَأُ مِنْهُمْ أَنِ آمَشُواْ وَآصْبِرُواْ عَلَى ءَالِهَتِكُمْ ﴾ [ص:6]
﴿ وَآنظَلَقَ ٱلْمَلَا مِنْهُمْ أَنِ آمَشُواْ وَآصْبِرُواْ عَلَى ءَالِهَتِكُمْ ﴾ [ص:6]
﴿ وَآنظَلَقَ ٱلْمَلَا مِنْهُمْ أَنِ آمَتُونِي بِكِتَابٍ مِن قَبْلِ هَلَا آ ﴾ [الأحقاف:4]

When starting with the word الله اليسال employing the rule of المتعارفة which was previously discussed.

Still another item to be noticed is that if واو العطيف (the conjunctive wow which means "and") precedes a verb that begins with a hamzah al-wasl, and we are beginning with this verb, we must begin with the واو due to its strong link to the verb. We therefore read the با الله with a fathah (فَحَمَة), then continue reading the verb. The same is to be said of the مَعْرَةُ الْوَصْل We do not apply the مَعْرَةُ الْوَصْل rules in this case. Examples are in the following:

# Hamzah Al-Wasl in Nouns هَمْزَةُ الْوَصْلُ فِي الأَسْمَاء

can be regular or irregular in nouns.

in nouns is always started with a همسزة الوصساع The تَكُونُ هَمْزَةُ الوَصْلِ فِي الأَسْمَاءِ مُكُسُورةً دائمًا kasrah.

# The Regular Hamzah Al-Wasl in Nouns هَمْزَةُ الْوَصْلِ القِيَاسِيَّةِ فِي الأَسْمَاء

Original noun derived from five and six letter verbs.

A مصدر is defined as: هُو الاسم الدَّالُ عَلَى محرد الحدث, it is a "noun" that points to the moment of occurrence.

These مصادر (plural of مصادر) that begin with مصادر are derived from either a five-letter verb that has the same letter and vowel "weight" or form as افتعال or a six-letter verb with the same letter and vowel weight as استفعل. When these verbs are in the noun form, the third letter has a kasrah and an alif is added before the last letter. The verb root word استفعال in the noun form of it, and the verb root word استفعال becomes

Examples of five letter original nouns (مصادر) starting with همرزة الوصل are found in the following aayaat:

#### :Original noun of a six letter past tense verb مصدر الفعل الماضي السداسي

The following aayaat exemplify subset hat have been derived from a six letter past tense verb. They are derived from verbs, but are not verbs; these are nouns and therefore hamzah al-wasl starts with a kasrah:

﴿ وَمَا كَانَ ٱسْتِغْفَارُ إِبْرُ هِيمَ لأَبِيهِ إِلَّا عَن مَّوْعِدَةٍ ﴾ [الوبة:11] ﴿ وَلَوْ يُعَجِّلُ ٱللَّهُ لِلنَّاسِ ٱلشَّرِّ ٱسْتِعْجَالَهُم بِٱلْخَيْرِ ﴾ [بوس:11] ﴿ وَلَوْ يُعَجِّلُ ٱللَّهُ لِلنَّاسِ ٱلشَّرِّ ٱسْتِعْجَالَهُم بِٱلْخَيْرِ ﴾ [بوض:1] ﴿ وَلَوْ يُعَجِّلُ ٱللَّهُ لَلِنَّاسِ ٱلصَّرُّواْ وَٱسْتَكُبُرُواْ ٱسْتِكْبَارًا ۞ ﴾ [بوض:7]

# Hamzah Al-Wasl in Irregular Nouns هَمْزَةُ الْوَصْلِ السَّمَاعِية فِي الأسْمَاء

The irregular hamzah al-wasl is found in ten specific nouns in the Arabic language, only seven of these are found in the Holy Qur'an. The nouns found in the Holy Qur'an are:

ابسسن- النسسن- امسرو- اهسرأت-امسم- السين- السين- السين

#### Examples of

﴿ إِنَّ ٱللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ ٱلْمُسِيحُ عِيسَى ٱبْنُ مَرْيَمَ ﴾ [آل عمران:45] ﴿ إِنَّ ٱللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ ٱلْمُسِيحُ عِيسَى ٱبْنُ مَرْيَمَ ﴾ [آل عمران:45] ﴿ وَنَادَكِ نُوحٌ رَبَّهُ وَقَالَ رَبِّ إِنَّ ٱبْنِي مِنْ أَهْلِي ﴾ [مود:45]

#### Examples of Tipl:

This can be found in the Qur'an in its singular form and in the double (مُشَى) form:

رموفوعًا. منصوبًا ومجرورًا) in the three different grammatical ways أحر و أا أحر و Examples of

#### امرأة Examples of

It can be found written with the المعتوجة or with the المعتوجة) as the العدرات) الناء المعتوجة as the last letter. العسراتين) or in its double form (العسراتين), both beginning with عمزة الوصل.

#### Example of

#### (two) اثنين Examples of

It can be found conjugated with an alif and with or without a noon (اثنات, اثنا عشر), or with a ya' with or without a noon (اثنين, اثني عشر).

#### اثنين (two), which is the female form of اثنين

This can be conjugated the same ways as "الثين described above

The other three nouns that start with هزة الوصل that are NOT found in the Qur'an are:

Note: The word النعرات found in Surah النعرات can be started two different ways:

- 1. It can be started with همزة الوصل المفتوحة followed by a kasrah of the lam: "الِيسْم
- It can be started with اللام مكسورة without hamzah al-wasl that precedes it: "لِسْم"
   Both ways are accepted.

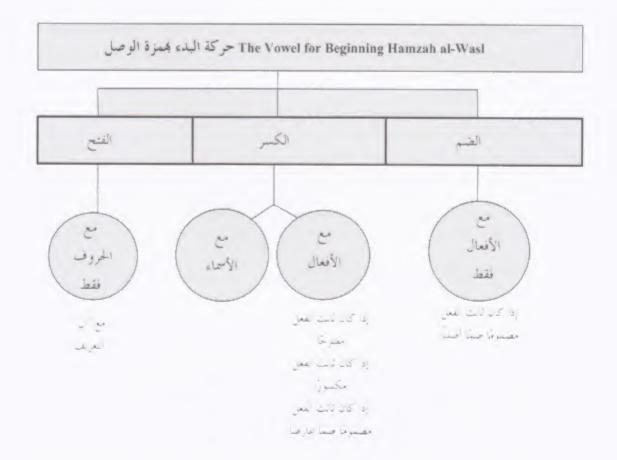
# Hamzah Al-Wasl in Participles هَمْزَةُ الْوَصَالِ فِي الْحُرُوف

السناعل همسرة الوصيل علي حسراف السلام ميس "ال" القعريس وتكسون مفتوحة دائمية Hamzah al-wasl can precede the participle lam of the ال of "the". Hamzah al-wasl, when beginning these words is always read with a fathah (فَحَتَة). Examples of this are found in the following:

The هرة الوصا disappears in writing and in pronunciation in of nouns when preceded by or a lam with a kasrah. This is demonstrated in the following aayaat:

When the other حروف الحوصل is not pronounced. همرة الوصل the الله is not pronounced. but is still written in the word:

# Chart summarizing vowels used when beginning a word with hamzah al-wasl



# The Meeting of the Two اجتماع همزنی القطع والوصل معًا في كلمة واحدة Hamzah Al-Qata' and Al-Wasl in One Word

There are two ways this occurs. The first way is when the همسزة الوصل precedes the . The second occurrence is when همزة القطع الساكنة (question) precedes استنفهام 60 همزة القطع الساكنة.

# تَقَدُّمُ هُمْزَةَ الوصَّلَ عَلَى هُمْزَةِ القَطْعِ السَّاكِنَةِ Hamzah Al-Wasl Precedes a Hamzah Qata' which is Saakinah

When starting these words, the hamzah al-qata' that is saakinah is changed to a medd letter similar to the vowel on the hamzah al-wasl.

This is further explained after the following examples.

This only occurs in a few verbs. Examples of this can be found in the following aayaat:

We know from previous subjects that when we join the word preceding the word "the" with hamzah al-wasl with the word that has it, we do not pronounce or use همسرة. The همرة الوصيال stays fixed, and is pronounced.

This rule is employed anytime there are two hamzahs; the first voweled, the second saakmah, but is used in hamzah al-wasl only when starting on a verb that has a hamzah al-wasl immediately followed by a \*\*def cabe\*. (hamzah qata') saakinah.

# The Questioning Hamzah تَقَدُّمُ هَمْزَةِ الْقَطْعِ التِي للاسْتَفْهَامِ عَلَى هَمْزَةِ الوصْلِ Al-Qata' Precedes Hamzah Al-Wasl

This occurs in nouns and verbs. In verbs, the مُسرَة الوصل is dropped in writing and pronunciation and the هرة الاستفهام remains. In nouns, both types of hamzahs remain in the word.

#### الحالة الأولى: The first case

Hamzah al-wasl is dropped in تُستُعُطُ هَمْزَةُ الرصَّل حَطَّا وَلَفُطًا وَتَبْقَى هَمِرَةُ القَطَّعِ السِيّ للاستفهاء writing and pronunciation and هَمُسْرَةَ الْفُطَّعِ of a question remains. This is in verbs. The following aayaat demonstrate this:

All of the verbs in red originally have hamzah al-wasl at the beginning, but because the questioning منرة الْقطع (hamzah al-qata') entered the verb, hamzah al-wasl has been dropped in writing as well as pronunciation

The verb in the first example is ﴿ اَ كُنْدُتُهُ ﴾, and then when the questioning مُنْرَةُ الْفَطْحِ (hamzah al-qata') entered it, the result is: ﴿ الْكُنْدُتُهُ ﴾. As mentioned at the beginning of this chapter, the مُنْرَةُ الْفَطْحِ (hamzah al-qata') is always pronounced with the vowel that accompanies it.

#### The second case الحالة الثانية:

When a مسرة القطع (الاستخدام) enters a noun that has the definite article "الله" attached at the beginning of it, همسرة القطع (hamzah al-wasl) undergoes changes so that the questioning hamzah can be distinguished from the "الله". Without a change in hamzah al-wasl, it would be impossible to determine whether there was a question before the "الله" or not, since we begin nouns that have "الله" in front of them with a fathah (مرة قطع) and the مرة قطع of questioning also begins with a fathah (مرة قطع والمعتمة). Hamzah al-wasl would normally not be pronounced at all during continuous reading. When this questioning also begins al-wasl is changed to either one of the two following states. Both of these ways of recitation are allowed in the recitation of detail during states.

- 1. A lengthened alif; ألف مديّة . This is called إبْدال
- 2. An "eased" hamzah: غرة مسهلا. This is called

## الإبدال

عِندُما تَدْخُلُ هَمْزَةُ الاسْتِطْهَام عَلَى الاسم الْمُعْرَف بِ "ال" ثُيدَلُ هَمْزَةُ الوَصلِ الْتِي فِي "ال" التعريف أَلْفَا مَدُيَّةً ثُمَدُّ بِمِفْدَارِ ٦ حَرْكَات

Its definition: When a hamzah indicating a question (الاستخباع) enters a noun that has the definite article "الل", hamzah al-was! (المسزة الوصل) of "الل" is changed into a lengthened alif which is lengthened six vowel counts. This lengthening is six counts due to the sukoon on the lam after the long alif. The medd is من المناف when followed by a shaddah, or when there is a simple sukoon after the long alif.

### التسهيل

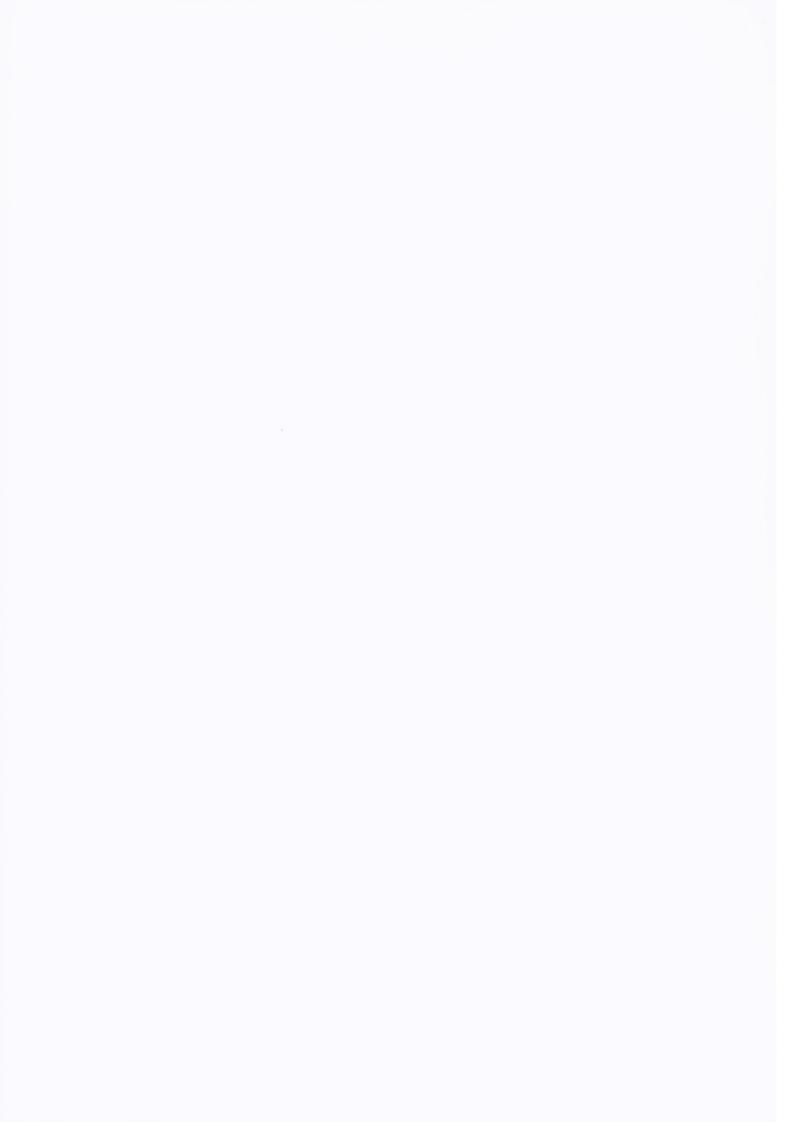
عندما لللخلُّ هفرُةُ الاستفهام على الاسم لُلغرف ب "ان" لسهلُ هَلْرُهُ الْوصَلَ بَنِي الْهِلْرِة والأنف مع غدم الله لمطلقا

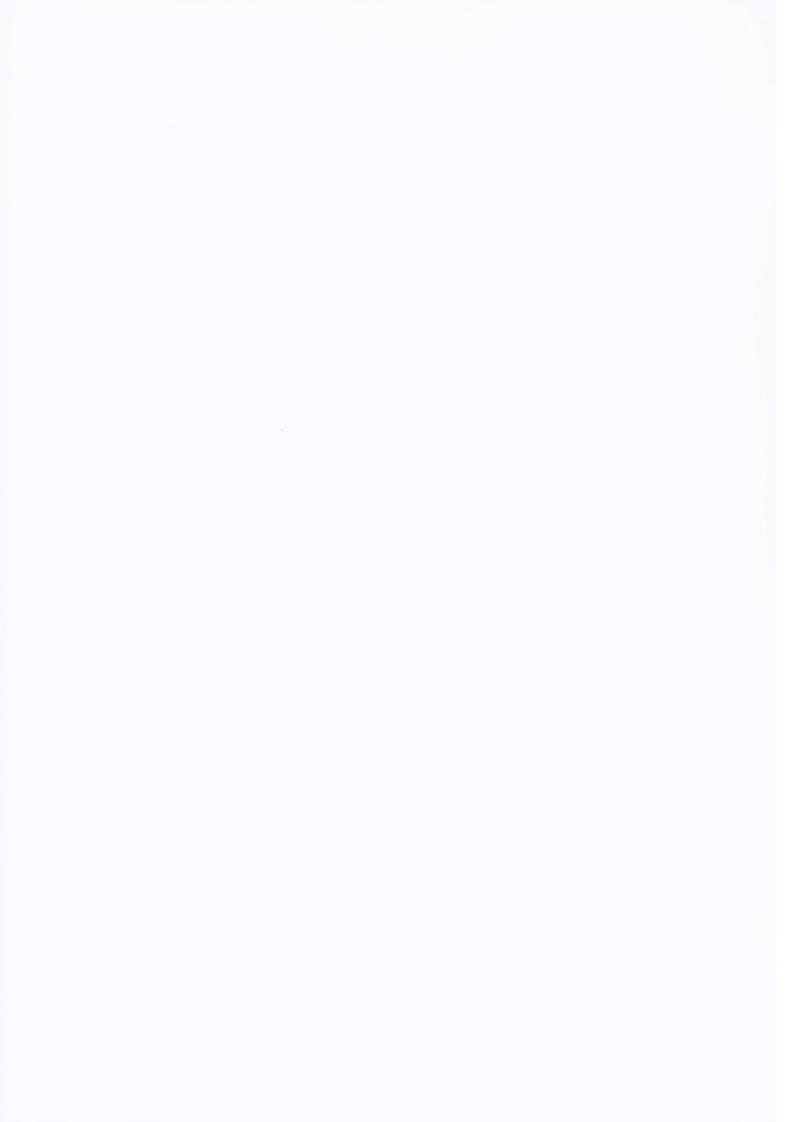
When a hamzah indicating a question (الأستية) enters a **noun** that has the definite article "المنافظة the hamzah al-was! (همرة الموسية) is "eased" so that it is between a hamzah and an alif. with absolutely no medd.

Occurrences: This change teither lengthening with من من المنظوم المنظ

A reminder: All of these three words in the six different aayaat shown above can be read with either منزة أبدين or المنها. Repeating again, the reason for the need of المنها (hamzah al-wash) to be used, but changed, is that without the questioning hamzah, the word would be started with a fathah (منها) on hamzah al-wash. The questioning منها (hamzah al-qata') has a fathah (منها) on it, and without using and changing hamzah al-wash, the listener would not be aware that there was a question. This is because the word would sound the same with or without the question منها أهداء أهداء المستعلم ا

This concludes book two of the three part series entitled. Tayweed Rules of the Qur'an. We ask Allah to make easy the publishing of part three in the near future, and He is capable of everything.





# Tajweed Rules of the Quran

By Allah's grace, this is the second part of what shall be, insha' Allah, a three part series on the rules of tajweed of the Qur'an, for the recitation of Hafs from 'Aasim by the way of Ash-Shaatibi-yyah. The book is intended to be a guide for non-Arabs with a good grasp in English in studying tajweed.

This book explains the concept of the accent (an-nabr) in the recitation of the Glorious Qur'an and the conditions of its use, it also defines and explains the important chapter on the characteristics of the letters, velarization and attenuation (tafkheem and tarqeeq) are covered in this part, as well as the concept of the two alike, the two similar, the two close, and the two far and the rules for idghaam and ith-haar in these different relationships. A brief introductory to grammar terms is made in this book to assist the student in understanding the last chapter, that of the connecting hamzah (hamzah al-wast).

The explanations of the different subjects are in English, and the Arabic terms are translated. This is to assist the student in understanding and encourage them to learn the Arabic definitions and terms. This book should facilitate non-Arabs studying tajweed whether they are in a class-room with explanations taught in Arabic or in English.

This book cannot replace the importance of reciting to and being corrected by a trained teacher of tajweed, instead it is a guide and an aid in understanding the concepts of tajweed, the application can only be refined by recitation and correction.

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